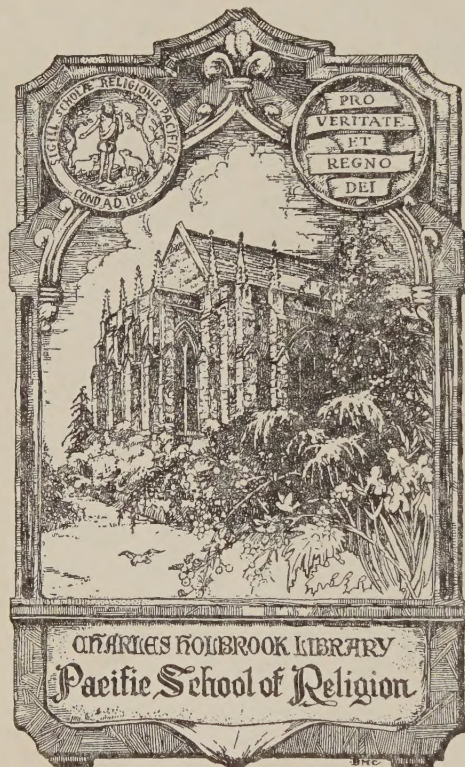


SKETCHES ^{AND} PORTRAITS

• 1890 •

VIRGINIA CONFERENCE

LAFFERTY





Yrs. Truly
A. W. Wilson

BISHOP A. W. WILSON.

SKETCHES AND PORTRAITS

OF THE

Virginia Conference,

METHODIST EPISCOPAL CHURCH, SOUTH.

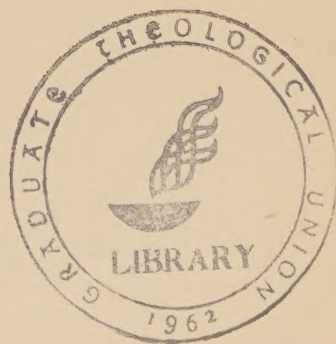
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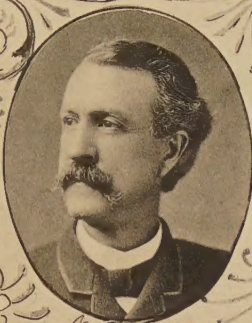
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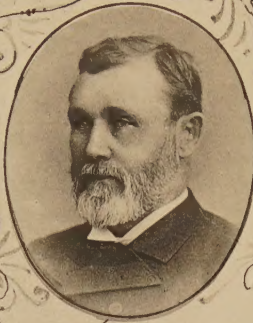


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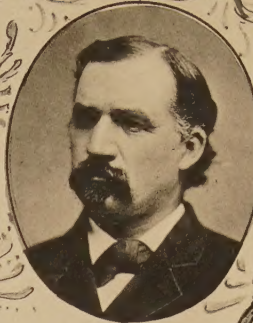
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Yours truly
W. A. C.



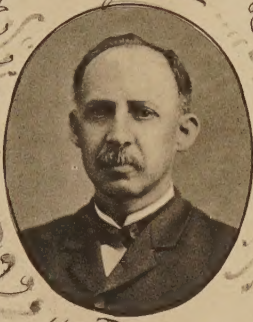
Yours truly
E. J. Jackson



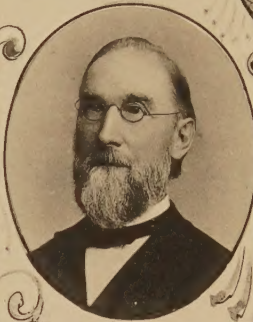
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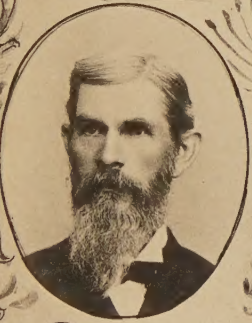
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W. H. Smith



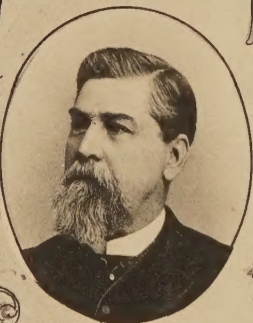
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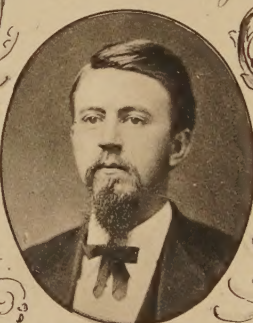
Very truly
John H. Broadbent



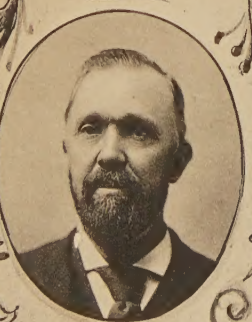
Truly Yrs
W. T. Chandler



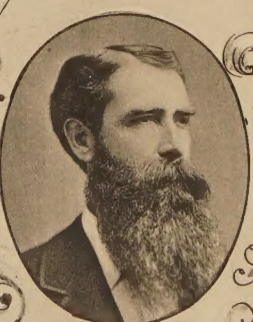
Yours truly
Louis L. Morris



Yrs truly
Joseph



Yours Truly
W. H. Phillips



Yours Truly
S. H. White



Yours truly
Francis H. Smith

TO THE LAYMEN
WITHIN THE BOUNDS OF THE
VIRGINIA CONFERENCE,

AND ESPECIALLY TO

GOV. E. E. JACKSON, JAMES B. PACE, E. V. WHITE, F. H. SMITH,

W. T. CHANDLER, J. O. SHEPHERD, J. P. PETTYJOHN,

R. W. PEATROSS, J. W. BRADBURY,

L. L. MARKS, C. E. VAWTER AND W. W. SMITH—

HONORED WITH THE

CONFIDENCE OF THE CHURCH,

AND WORTHY SONS OF METHODISM—THESE

SKETCHES AND PORTRAITS

OF THEIR PASTORS

ARE RESPECTFULLY INSCRIBED.

FORE-WORDS.

Luke wrote of the workers in the Church while they were yet alive. It was the custom of John Wesley to publish in the Arminian Magazine short accounts of his preachers, accompanied by their respective portraits.

"In reading history or biography one is busy forming a conception of the hero of the story—how the poet, the speaker or the man, in whatever capacity, looked. A true picture of Paul would be a commentary on his Epistles. The artist helps the writer."—Bishop McTyeire in Introduction to Sketches and Portraits of General Conference.

INTRODUCTION.*

Christian biography is the repository of the names and character of the honored servants of God. In this respect it may be compared to a public conservatory of foreign plants, in which the rarest specimens, gathered from every clime, are collected and preserved for the information and admiration of curious and intelligent observers. It subserves the analogous, but nobler, purpose of selecting and comprising, within accessible limits, those "plants of renown" which have enriched and adorned the garden of the Lord, and whose fragrance would otherwise perish from the memory of the living. It performs the grateful task of rescuing their record from oblivion, of perpetuating their image, of embalming their virtues and of transmitting to others the treasure of their usefulness. It is more still. It is a gallery of life-like portraits, taken by the artist from original sources, the indisputable identity of which speaks from the canvas, and whose recognized ideals recall the period and realize the scenes of their consecrated activity.

The object of the present volume is decidedly peculiar. It does not derive its materials from the realm of the dead, but from the region of the living. Nor does it seek for its pages promiscuous examples of Christian worth. It is more specific. It embraces none but ministers of the Gospel, and only a certain class of them. It proposes to commemorate the persons and the characteristics of the existing members of the Virginia Conference of the Methodist Episcopal Church, South. And it proposes not to await their departure from the scene of their labors; but, in their behalf, to imitate, without presumption, the devout example of Mary, who, in anticipation of her Lord's death, anointed his feet "with a pound of ointment," which, to her, was "very costly." The promptness and profuseness of her act of devotion exposed her to the cavil of a miscalculating critic, to whom Jesus said, "Let her alone; against the day of my burying hath she kept this."

With similar approval, we may commend the loving tribute of the author, who desires, while the laborers are yet in the field, to arrest and retain their fugitive forms and to ensure the authenticity of their respective narratives. So much, and no more, is attempted. Verisimilitude is thus effected, without exaggeration on the one hand, or the risk of miscarriage on the other. The future biographer will fill up the outlines and add the details according to his discretion.

The skillful industry which secures these results is not only entitled to our praise for the completeness of its success, but it confers a positive benefit upon the Church and upon society. It holds up the mirrored excellence of one generation to the inspection of another, and reproduces the features and the fortunes of those whose lives, in no small degree, have augmented the sum total of human happiness.

It may well be presumed that a book so unique in its composition, so graphic in its delineations, so authentic in its statements and so personally interesting in its topics will meet with a reception so cordial as to leave no doubt either of the felicity of its conception or the utility of its publication.

D. S. DOGGETT.

RICHMOND, VA., JULY, 1880.

[*Introduction to Edition of 1880.]

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Your friend forever,

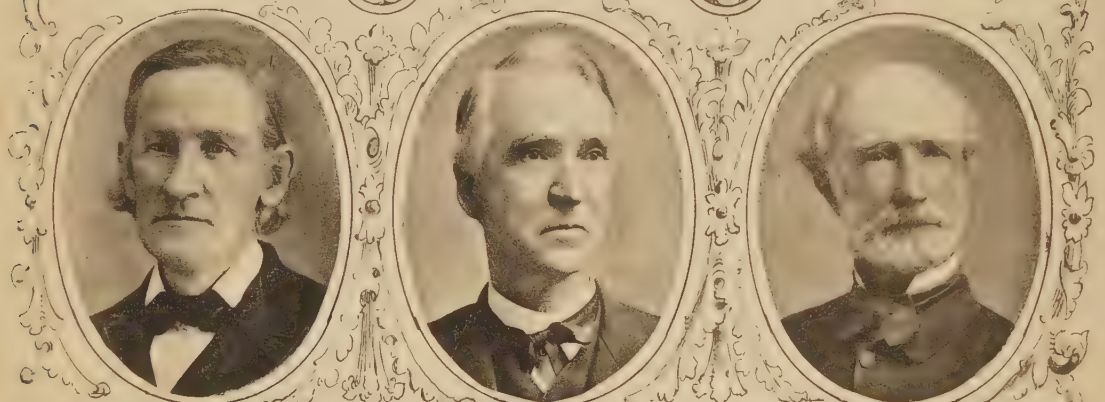
Leo. Rosen

Very truly,

Geo. E. Edwards

Yours Affectionately,

J. Thurgate



Yours truly,

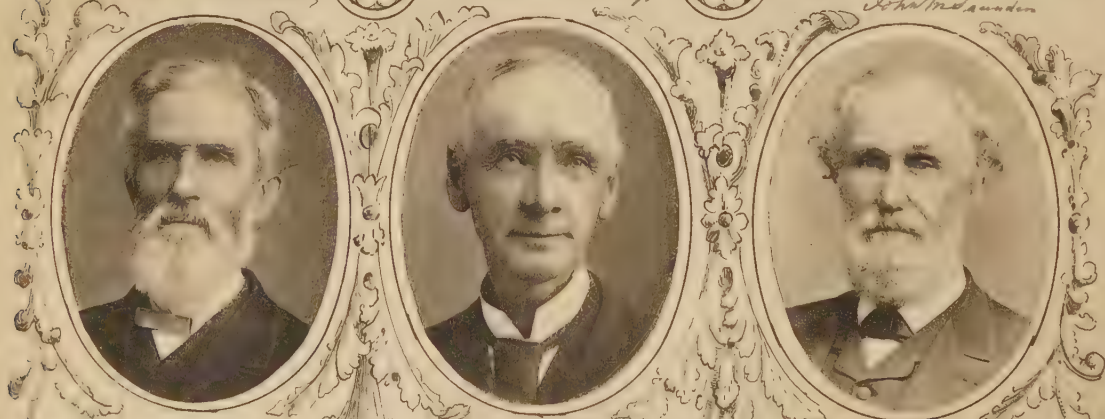
B. F. Whitman

Yours truly,

James Manning

Most kindly yours

Johanna Anderson



Yours truly,

Jas. A. Hildrich

Yours truly,

Geo. D. Southall

Yours truly,

E. J. Wilson

SKETCHES OF THE VIRGINIA CONFERENCE.

REV. JOHN ELLIS EDWARDS, A. M., D. D.

This volume opens with a unique story. It is the history of a minister who began life in the primitive and pioneer period of Methodism in America. Asbury was still leading the host. Jesse Lee, Freeborn Garrettson, Thomas Ware, Philip Bruce and Nicholas Snethen were his chief lieutenants. Douglas, Dunwoody, George, Emory and Stith Meade were among the recruits. McKendree was beginning his bishopric. Methodism had hardly emerged from barns into log meeting-houses.

The interest is augmented by the statement that Dr. Edwards was an ordained preacher years before living Bishops among us were born.

Expectation could count, according to the course of nature, that such an one as this "Paul the Aged" would superfluous lag on the stage—senile, deaf, bald, mindless, helped to a chair in the corner, coddled in flannels and fed on gruels. Time palsies the stoutest thews and dissolves the marrow of the mighty men of valor or of verse.

"From Marlborough's eyes the streams of dotage flow,
And Swift expires a driver and a show."

Far otherwise with this pastor of a great Church. He preaches three times a week, except on revival occasions, then every night. Meanwhile, his exuberant pen enriches the Conference Press, and colleges command him for their summer platforms.

His head has no strand of silver, but wears a wealth of auburn wool, in billowy waves, abundant as the fatal curls of the Judean dude and massive as the mane of the matchless Mirabeau.

Dr. Edwards bears a body of the build of John Wesley, with like toughness in fiber and elasticity in nerve. Its native vigor has carried him through fifty-five years in the exhausting vocation of a Methodist pastor.

At the commencement of his career in the ministry he broke away from the custom of sermonizing by rule of thumb—"the sixteenthly." The discourse with him became a growth, with sap, clusters and flowers. His ornamented orations met with the rude rebuke of certain ancient worthies. He has never been noted for submissiveness to official stupidity. He went forward, crowding his sentences with poetic prose. He won the popular verdict. And throughout his extended life in the Conference the pews have never been empty.

He was one of the first preachers of his day who dared to wear a "swallow-tailed coat."

In preparation he uses the pen, writing some sermons to the last letter. He never memorizes. A page or two of notes are carried into the pulpit. Other discourses are set down only in full memoranda. He is unusually felicitous in off-hand speeches, at banquets or on the floor of Conferences. His utterance is very rapid. Swift stenographers fail to report him, word for word. Phillips Brooks, of Trinity, Boston, does not read at a speed beyond the quick delivery of the Virginia preacher.

His voice has the piping key of John Randolph, vibratory and arrowy, with the motion and swiftness of the swallow. There is something in it like the metallic note from the string of finest wire in the harp, softened by the dulcet breathings of the flageolet. It has little kinship to Webster's slow and heavy minute guns, sounding out of cavernous depths, or to the volume and *verve* of O'Connell's lion's roar, reaching the rim of circling tens of thousands; so

"Rose the sonorous swell,
As from some church tower swings the silvery bell;
Aloft and clear from airy tide to tide,
It glided easy as a bird may glide
To the last verge of that vast audience sent."

Yet the largest assemblies at camp-meetings can catch with ease the rapid words of Dr. Edwards, uttered without strain or exhaustive effort.

He has been a reader, though not a book-worm. His studies have had a practical turn. He does not dawdle over treatises or stuff himself with stale literature. There is no juiceless "bee bread" stored away. He uses every fragment of information. Even the cradle of the cocoon of his thoughts is spun into brocade of beauty, while the creeping, crawling commonplace fact takes on painted plumage and sports as a winged flower.

His sermons have the staple of theology woven into a tapestry that shows skill in colors and deftness with the shuttle. It is seldom he fails to engage the attention of an audience.

His record as a model pastor is widely known. His personal intercourse enlists troops of friends, for he has great adaptability—the right word in the right place. His inimitable stories have peculiar attraction for a general company. He knows the limits of the clerical profession, and guards well against the excesses of "anecdotalage."

It is not seldom that a preacher of fancy and imagination, dealing much in rhetoric and pathos, has the hardy quality of mother-wit. A prime power of Dr. Edwards is common sense. There is no eccentricity, absent-mindedness and quixotic-behavior. He never takes anything by the hot end. He is diplomatic and adroit. He does not trust to carry things by main "strength and awkwardness." He greases the skids. Bishops are not thought omniscient. He assists them by shrewd suggestions. Even before the modern Asbury "reads out" his name, somehow the current has set in toward the desired place. Nobody knows how it happens.

Nothing illustrates this fascinating force as his winning a wife away back "yonder" when women were very averse to risk themselves with the sacred nomads. Even in these days of parsonages, railroads and steamboats the change from mountain to morass, the snapping of social ties, the tax on heart and health, hasten the wives of the Conference to premature graves. We may well rate high the sorcery that inveigled a gentle girl into the hazards of the itineracy of those rugged days, dooming herself to wanderings in bitter weather along forbidding roads, to dwell in wretched abodes on meager salary, or to be left alone for weeks or jolted in a sort of itinerant parsonage—a stick-gig, with wardrobe in a bag under the seat.

And this brings up a rare episode in the life of a Methodist preacher—the Golden Wedding. It was celebrated in Mount Vernon church, Danville, Virginia, May 1, 1888. A brilliant

company, felicitous speeches, telegrams from Bishops and civil dignitaries, a royal banquet, numerous presents in the precious metal, purses, ingots, quartz of virgin gold in heaps, and a historic and witty poem from Dr. Edwards himself, made this epoch in the history of plighted vows bright and joyous.

Dr. Edwards stands alone in an unbroken pastorate of fifty-five years—never out of it. He has had unvaried success in all these years of securing the collections in full called for by Church authority. The palm must be decreed him for this phenomenal achievement.

There cannot be summed up in a census the almost countless number of persons drawn to a better life by his persuasive sermons. The ministry has gained not a few from his converts, as these pages will disclose.

In the Washington Monument, Prince, Pope and Potentate placed curious cubes of exquisite stone in that column. In the towering shaft of Southern Methodism, builded by the shining deeds of devout men, no masonry outsparkles one massive chiseled gem—the Life and Labors of John Ellis Edwards.

Rev. John E. Edwards, son of Thomas and Susannah Edwards, was born in Guilford county, North Carolina, August 1, 1814. On his father's side he is of Welsh descent, on his mother's of Swedish blood. His early education was received principally among the Quakers. Living, as his parents did, in the neighborhood of the New Garden Quaker school, he spent four or five years, first and last, in that institution. He professed conversion at a camp-meeting, held at Centre Camp-ground, September 11, 1832, joined the Methodist Episcopal Church, and soon became exercised on the subject of entering the ministry. April 7, 1834, he was licensed as a local preacher, and spent the remainder of that year on the Iredell Circuit as assistant to Rev. Joshua Leigh. February, 1835, he joined the Virginia Annual Conference, and entered on the regular work of an itinerant preacher. At the time of the division of the Virginia Conference, in February, 1837, he was appointed to the Raleigh Circuit, and thus fell into the North Carolina Conference. In this Conference he spent eight years, being stationed one year in Beaufort, on the seashore; one year on the Roanoke Circuit, when it embraced Warren and Halifax counties, with not less than twenty-two regular appointments. Warrenton, Halifax and Enfield (small towns) were all in this big circuit. The membership was large, and represented millions of dollars. The pastor was a married man, with a wife and one child to support. His allowance was four hundred and forty dollars for the year—and, by an extra effort, at a fifth quarterly meeting, the entire amount was raised, with a surplus of four or five dollars, the whole of which, in the liberality of the stewards, was paid over to the preacher. In 1841 and 1842 Mr. Edwards was stationed in Newberne, where very great revivals attended his ministry. A new house of worship was nearly completed when he left that charge. A protracted attack of typhoid fever left him broken down in health. During the year 1843 he did no regular work. In 1844 and 1845 he was stationed in Raleigh. At the close of his pastoral term in Raleigh he was transferred, by special request, to the Virginia Conference, and stationed at Centenary. Since which time, up to the present writing, his ministry has been confined exclusively to the cities of Richmond, Norfolk, Petersburg and Lynchburg, except a pastorate of four years in Danville—twenty years, first and last, in Richmond; four years in Norfolk, eight years in Petersburg and seven years in Lynchburg. In Norfolk he was connected with the building of Granby Street church. The Market Street church, in Petersburg, was built mainly by his efforts; Trinity church, in Richmond, was carried to its completion, just after the late war, by him while he was pastor in Richmond; Centenary church was enlarged and remodeled, at an expense of twenty-five thousand dollars,

while he was in charge of that station from 1872 to 1876; Park Place church, in Richmond, was built under his pastorate; also Mount Vernon, in Danville. He is now pastor of Court Street church, Lynchburg.

He received the honorary degrees of A. M. and D. D. from Randolph-Macon College. In 1856 Dr. Edwards traveled in Europe, and on his return published a book of travels, which had a fine run. A recent traveler says it is on sale in London, having gone through several editions in England, and is sought for by tourists.

He is the author of the "Log Meeting-House" and of the "Life of Rev. John Wesley Childs;" and also of a small book styled "The Confederate Soldier." Besides these works, he has published a considerable number of tracts, lectures, addresses and other miscellaneous matter.

Dr. Edwards has been a member of the General Conference at each quadrennial session from 1858 to 1886. His whole ministry has been devoted to the pastoral work. He lectured on "Mental and Moral Science" for two years in the Petersburg Female College, while at Market Street church, in 1859 and 1860. He, with Dr. D. S. Doggett (afterwards Bishop) originated and edited the *Episcopal Methodist* for one year just after the termination of the war.

He has never been Presiding Elder, and persistently refused to be professor or president in colleges.

He has missed no good fortune in his career, if we make exception of the doubtful one of the bishopric.

He was married to Miss Elizabeth A. Clark, of Prince Edward county, Virginia, in 1838, who well illustrates Solomon's portrait of a best wife. He has three children—all sons; one of whom is a member of the Conference—Rev. William E. Edwards, D. D.

REV. JAMES ANDREW RIDDICK.

The likeness on a foregoing page will bring to mind of many of the older Methodists in Southside Virginia and in Eastern North Carolina the face of one now numbered among the Old Guard of the Conference. Time has been gentle to him. It is almost incredible that features so fresh and ungrooved have braved the storms nearly eighty years. Age has not dimmed the luster of the eye, nor added an acid to the genial heart. A sunny, quick, charming veteran was before the camera when that photograph was made.

He was born in the county of Gates, near Sunbury, North Carolina, September 13, 1810. Born again, and joined the Church at a camp-meeting in the neighborhood, in the month of October, 1827. On the mother's side he is a descendant, in a direct line, of the old Alston family, of North Carolina.

The Riddicks, in several counties of lower Virginia and North Carolina, are a numerous class of people, and have branched off to such an extent that many of them claim no kinship at all. For many years they were a gay and worldly people, with little predilection for the claims of religion; but at present many of them are zealous members of the Church, and at

least four of them are preachers of the Gospel. The subject of this sketch was the first of the name to become a minister and a member of the Virginia Conference.

He received the best education that the neighboring schools afforded at that day. In his sixteenth year he went to Suffolk, Virginia, to become a clerk in the mercantile establishment of his brother-in-law, James McGuire. Here he was brought in contact with the most favorable religious influences. James McGuire was distinguished for his piety and liberality, and his house was the welcome home of Methodist preachers. Here the old veterans of that day used to linger and rest for months at a time. The venerable Dr. Daniel Hall spent much of his time with the family; and it was here that the subject of this sketch formed the acquaintance of Rev. Melville B. Cox, and became intensely exercised with the desire of going with him to Africa. It was here he met occasionally such of the old divines as Bishop McKendree, Henry Holmes, Hezekiah G. Leigh, Ethelbert Drake, Benjamin Devaney, Martin P. Parks and others. It was at this friendly house that William A. Smith met for the first time Miss Miller, a youthful female preacher of considerable attraction and intelligence, who afterwards became his first wife. With such associations young Riddick became imbued with the Spirit of Christ and the spirit of preaching. But for the present he shrunk back, from a sense of his insufficiency.

In 1831 he removed to Brunswick county to engage in the mercantile business with his brother, who had already gone to the same county. Here it was his good fortune to come into contact with that good man, John Wesley Childs, who encouraged and confirmed his purpose to prepare at once to travel and preach. After great agony of mind, he closed his business, and went with Childs to Conference, at Norfolk, in February, 1832, and took an appointment under John Early, as Presiding Elder, and was sent to help Jesse Powers on Amelia Circuit.

At the ensuing Conference, held in Petersburg, February, 1833, James A. Riddick was received on trial, and sent as assistant with John H. Watson to Prince Edward Circuit.

In 1834 he was put in charge of Mecklenburg Circuit, where he had much success and large revivals of religion, assisted a part of the year by James E. Joyner.

In 1835, his third year in the Conference, he was appointed to Shockoe Hill, in the city of Richmond, and for seven years following he continued to fill some of the most important stations in the Conference.

At the Portsmouth Conference of 1842, his health having declined a good deal, he asked for a country appointment, and was sent to Amelia Circuit, where he commenced his labors ten years before, and has never desired a town appointment since.

During this year he was happily married to Miss Judith A. Gregory, a young lady admirably suited to the itinerant work, who, until her death, was very popular among the people as a preacher's wife.

He has since filled the following appointments: 1843 and 1844, Charlotte Circuit; 1845, Amelia Circuit again. For several years after this he took no work on account of ill-health.

In 1850 he resumed his labors, and was assigned to Amelia Circuit for the fourth time. From this circuit he was appointed to the old Randolph-Macon District, where he remained four years. At the request of some of the trustees of Murfreesboro Female College, he was then made Presiding Elder of the newly-formed district called Murfreesboro.

Having served here for four years, he was appointed to Sussex Circuit in 1859 and 1860, which brought him to the beginning of the late calamitous war.

In view of declining health and the lengthening shadows of life, he took a supernumerary

relation at the Conference of 1861, and settled himself on a farm at Stony Creek, Virginia, on the Petersburg and Weldon railroad, where he was marvelously preserved through the whole war.

The Rev. J. A. Riddick has always been classed among the best business men of the Conference; and, although frequently urged to become an agent for colleges and the book business, he has invariably declined on the ground of his preference for the regular pastoral work. For a number of years he was Secretary of the Virginia Conference Missionary Society and Assistant Secretary of the Conference. He considers that he received a series of the best appointments that the Conference afforded, and has no cause to complain on this score.

Since the death of the venerable James McAden, which occurred in 1889, he is now the senior member of the old Virginia Conference. He is passing the evening of life in great comfort among kindred spirits in the very pleasant city of Petersburg, discharging the duties of a minister in the surrounding country as his health and strength may permit.

His old friends will pray that he may live in peace, and go down to his last resting-place as one who wraps around him the drapery of his couch and lies down to pleasant dreams.

REV. LEONIDAS ROSSER, A. M., D. D.

An outline is drawn by these lines of a remarkable man—an editor, author, orator and evangelist. His books have been read by thousands; his voice is familiar in many States; his converts number twice ten thousand. A man of culture and energy, he has been honored repeatedly by a seat in the Methodist Senate, and time and again as an adviser of the Bishops. His tall figure, full flowing gray locks, patriarchal beard, face of intense gaze, bring to mind the picture of an old prophet, who, with “wild hair floating on the eastern breeze,” beholds,

“In outline dim and vast,
Their fearful shadows cast,
The giant forms of empires on their way
To ruin.”

Leonidas Rosser was born in Petersburg, Virginia, July 31, 1815. His parents were Thomas and Christina Elizabeth Rosser. He was converted on the pulpit steps in the old Methodist church on Union street, Petersburg, in October, 1828. Called to preach in 1834, he was, preparatory to preaching, immediately sent to the Wesleyan Academy, Wilbraham, Massachusetts. Having spent a year and three months, he entered the Wesleyan University, Middletown Connecticut, Dr. W. Fisk, President, in 1835, and graduated in full course in 1838, putting the collegiate course into three years. After graduation he joined the New York Conference on trial; had charge of Wethersfield, Connecticut, and remained nearly two years; and was transferred home to the Virginia Conference in 1840, having had about fifteen hundred souls converted under his ministry at the North.

In 1841 and 1842 he was junior preacher on Charlotte Circuit, and had in his own meetings in two years one thousand souls converted. In 1843 he was Chaplain to the University

of Virginia, and at the same time was pastor of our Church in Charlottesville. In 1844, with one hundred members from Trinity church, he organized and had charge of Union Station, in Richmond: preaching first in a school-house on Union Hill, then built a church, which was afterwards sold and the present house of worship erected. In 1845 and 1846 he was pastor of Trinity church, where he had extensive revivals each year. In 1847 and 1848 he was pastor of Warrenton Circuit. Here he had extensive revivals, and built several churches. In 1849 he was pastor of Bedford Circuit; healed a difficulty of years' standing, and restored the grand old circuit to harmony. In 1850 and 1851 he was pastor of our Church in Alexandria, and built the present church edifice there. In 1852 he was pastor of our Church in Washington City. In 1853, Presiding Elder of Fredericksburg District. In 1854, 1855 and 1856, Presiding Elder of Norfolk District. In 1857 and 1858, Presiding Elder of Lynchburg District. In 1858 he was elected Editor of the *Richmond Christian Advocate*; resigned in 1860. In 1861 he was pastor of Union Station, Richmond. In 1862, 1863 and 1864 he was General Missionary to Ewell's Corps, in the Confederate Army, and within the fortifications around Richmond: during which time he had two hundred soldiers converted under his ministry. In 1865, 1866, 1867 and 1868 he was Presiding Elder of Richmond District. In 1869, 1870, 1871 and 1872 he was Evangelist, by vote of the Conference and appointment of the Bishop. In 1873, Presiding Elder of Randolph-Macon District. In 1874, 1875 and 1876, Evangelist. In 1877, 1878 and 1879, Presiding Elder of Randolph-Macon District. He then served Farmville, Central (Portsmouth) and Pungoteague Circuit. In 1886 he went on the supernumerary list, but ranges through commonwealths, sounding the trumpet of the Gospel.

Up to the present time, he numbers about twenty thousand souls converted under his ministry, including about five thousand while Evangelist. He received the degree of Doctor of Divinity from Emory and Henry College in 1858. He is the author of several works: "Baptism," "Experimental Religion," "Reply to Howell's Evils of Infant Baptism," "Class-Meetings," "Open Communion" and "Initial Life," etc. The first, "Baptism," has reached its fourth edition; the second, its sixth edition; the third, its seventh edition. He is now preparing one hundred of his revival sermons for the press, and has ninety ready for publication. His chief delight is in revivals. He was elected to the General Conference of 1850, 1854, 1858, 1862 and 1866. He was offered charge of one of the principal churches in New Orleans, which he declined. In 1860 he was offered by Bishop Pierce the Superintendency of Missions in California, which he accepted, but which, in consequence of impending war, he afterwards declined.

He is now doing evangelistic work with marked success.

REV. JACOB MANNING.

Among our ministers who have spent a half century in the itinerancy, none is better known than Jacob Manning. An exceedingly modest, self-depreciating man, quite willing to take a lowly place, yet very deserving of honor and reward, is our beloved brother. His face, quite handsome in youth, is attractive in age, wearing, as it always does, the adornment

of genial smile, a loving eye, the badge of a meek and quiet spirit and a pleasant expression of welcome and good-will. If ever benevolence, sympathy and courteous regard toward his fellow-creatures had dwelling in a man's countenance, they have in his.

He was born in Maryland, near Baltimore, January 14, 1816; was converted in the city, and speedily joined the Methodist Church. License was given him to preach on Louisa Circuit, and he assisted on that circuit till the close of the year. Having come to Virginia, where ministers were more wanted than in Maryland, he joined the Conference at Edenton, North Carolina, January, 1839. Since then he has served as circuit or station preacher or Presiding Elder, without break, save one year as Sunday-school Agent for Richmond, Virginia; has never been out of his pulpit more than three successive Sundays on any account.

His ministry has been a successful one: hundreds of souls will, in eternity, claim him as spiritual father. As a preacher, he is plain, simple and unpretending in style; fervent, tender and persuasive in delivery; earnest and evangelical in tone. His early educational advantages were small, and he has been mainly self-taught. Thoroughly grounded in religion, experienced in the ways of God, sound in the faith, he has been also a diligent reader and an interested observer of men's lives around him. Adapted to all classes, his discourses are especially effective with those who seek substance rather than mere show, and who want *heart* in a sermon.

His domestic life has been happy. His wife, Miss Fanny Spooner, of Charlottesville, Virginia, gladdened his home till removed from him by death, eleven or twelve years ago. Two of his three daughters (he has no son) are married; the other remains with her father to cheer and help him in his declining years.

REV. JACOB SHOUGH.

This man of God was born in Philadelphia, Pennsylvania, November 11, 1814. While he was quite young his parents moved to Harper's Ferry, Virginia. His opportunities for acquiring an education were limited. He had a pious mother, who taught him at a tender age the truths of religion. When in his fourteenth year he made a profession of his faith in Jesus, and joined at once the Methodist Church.

He was twice married. His first wife was a Miss Jane T. Bishop, of Shepherdstown, Jefferson county, West Virginia. This wife lived but twenty-two months, leaving him one child, who is now the widow of the late Rev. John W. Wonnycott, of the Virginia Conference. In 1842 he married his second wife, Miss Lucy Fitzhugh Stuart, of Greene county, Virginia. She died September 6, 1886. There were ten children of this marriage, only three of whom survive.

He, at the age of twenty-five, March, 1839, joined the Baltimore Conference, and immediately was transferred to the Virginia Conference, and appointed to Madison Circuit. From that day he served, for twenty-seven years, in the itinerant work among us. His health failed, and in 1866 he became a superannuate. He was naturally of a weak constitution, in stature

small—unfitted for the labors of early Methodism—but brave and earnest. Jacob Shough would have suffered martyrdom for his faith. He loves Methodism as taught by its founder. Though a physical wreck, he has for years made himself very useful—always ready when able to respond to the call of duty. He has been especially in demand on funeral occasions. His words of consolation are among the precious memories of the present generation in Patrick county.

He has a remarkably retentive mind, and can repeat many chapters of the Bible, and rarely has to use the hymn-book. In prayer he is greatly gifted. He is now lame from a fall, and cannot walk about his room. His well-spent life is evidently drawing to a close. His faith is in lively exercise. He waits the call of the Master.

REV. JOHN MARTIN SAUNDERS.

Has genial Saunders an enemy in the world? An old man, as years go, but young in spirit as a boy, and with a face unwrinkled by time. How fond was Duncan (whose like we shall never see again) of his cheery and mellow friend! And how Bishop Pierce, at our Conferences, was pleased when a cover was laid for Saunders at the dinings; and how he, our Chrysostom, (the “golden-mouthed,” by the way, slept with comedies of Aristophanes under his pillow,) was regaled by the quaint, often tearful, humor of the preacher full of Irish blood!

The early years of Mr. Saunders mark the bitter period of orphanage. Parents, uncle, aunt and brother were in the grave while he was yet a little child. The hand of avarice and cruelty wrought its pitiless will upon him. The story of these sorrowful days demand the pathetic pen of a Dickens to portray them. The Father of the fatherless led him to the Sunday-school of Cumberland Street church, Norfolk, where he continued and advanced from the primary class to the superintendency.

He was converted under the ministry of Dr. W. A. Smith, and joined the Church in his seventeenth year. He was placed under the spiritual direction of Andrew Scott, the Great Heart of that day, whose sunrise class-meetings on the Sabbath were means of great grace. The old-time leader was a theologian. He expounded and illustrated the doctrines of the Church. Under such tutelage the young man was well-grounded in divine knowledge.

The Rev. D. S. Doggett (afterwards Bishop) succeeded Dr. Smith in the pastorate at Cumberland Street. He took the young Christian by the hand, and aided him in following the call of God to the ministry. For eighteen months in his study the pastor taught Mr. Saunders daily in the English branches, and started him in the classics.

Mr. Saunders was licensed to preach during the pastorate of Dr. Waller, the successor of Dr. Doggett, and was put in charge of a large colored congregation. He at the same time attended school, and used his advantages to improve his knowledge of the dead languages. He became the assistant of Dr. Waller at Trinity, Richmond. In 1842 he was admitted on trial into the Virginia Conference, in a large class, of which four only remain on the roll. In

those thirty years Mr. Saunders had not had a week's vacation, nor any serious affliction, working on circuits, stations and in the Eldership. He began under Rev. J. W. Childs, on Cumberland Circuit, in 1832. He has been on circuit, station and district. In 1882 he took a superannuated relation, and has lived since that time with a daughter in Columbia, Missouri, enjoying a happy old age.

He was born in Norfolk, Virginia, April 23, 1817.

REV. EDWARD PORTLOCK WILSON.

For thirty-six years he can tell the text of every sermon preached by himself, and where and how he spent every day—a man of method. In all his long service to the Church he never solicited a position—a true itinerant. Honor and place must come unsought. In his boyhood in the ministry he was tormented by the insects along the coast, and plodded in the mud of Piedmont Virginia, where a circuit then was nearly equal to our small districts now. In middle life he traveled as Presiding Elder a territory extending from the crest of the Blue Ridge to the waters of the Chesapeake Bay, preaching at nearly every church. A majority of the Methodists in the Conference have heard him from the pulpit, while thousands on thousands outside of our Church have been listeners to him. There is something in the man, or in the manner, or in the matter, or in all, that fastens his words on the memory. Years and years after a sermon men have called up certain parts of it; and yet there is nothing eccentric or peculiar in his discourse or delivery. The thoughts stand out without haze. The truth is pressed home with directness. The effect is enduring. He has both gathered fruit and left a ripening vintage for his successors. He is wise in counsel and unwavering in friendship. The hearts of his brethren “safely trust in him.”

Our readers will relish the choice paragraphs touching his call to the ministry and his first circuit. It will bring up kindred memories to many in the clerical ranks. He says:

“During a gracious revival of religion in Portsmouth, Virginia, I was converted November 13, 1839—the centennial year of Methodism. I was received into the Methodist Church by that godly man, Rev. G. M. Keese, who was stationed in Portsmouth at that time. Some months after I joined the Church my mind became exercised upon the subject of preaching, during which time I suffered intense mental anxiety. I turned in every direction to find relief from these anxious thoughts, but found none. There were several other young men who joined the Church when I did, who were also exercised in the same way, among them Dr. W. W. Bennett, and we often met and conversed on the subject and prayed for divine direction. I wanted simply to know my duty. I trembled at the thought of entering the ministry without being called of God. I felt that I was somewhat in the attitude of the Israelites when they were at the Red Sea—Pharaoh and his host were behind them and the Red Sea before them—they were afraid to go forward and also afraid to go back. They must stand still and see the salvation of God. I resolved to stand still and see the salvation of God: for I was afraid to go forward, and yet afraid to go back. I determined to stand and see; and if God should divide the waters by clear, providential indications, I would walk on over.

This resolve brought relief. I was willing to be led in the path of duty. The Holy Spirit, I felt, had moved me; and now, as I stood waiting for the waters to be divided, the Church, without a knowledge of my impressions, so far as I know, united her voice with that of the Spirit, and she called me to go forward. I dared not refuse.

“As I stood waiting the developments of Providence, I was appointed the leader of a class of colored people, which I led every Sabbath morning before breakfast, in the old Methodist church on Glasgow street. I would not be surprised if the shoutings of my sheep broke in upon the slumbers of many a Sabbath-morning sleeper. Through the solicitations of Rev. Vernon Eskridge, and perhaps at the suggestion of others, I consented to be licensed to exhort, which license bears date July 1, 1841, given by Rev. G. W. Langhorne, then in charge of the church in Portsmouth. In November, of the same year, the Virginia Conference held its session in Portsmouth, and a preacher was sent to Connecticut Mission. He refused to go. I was urged to take his place. Having received a message from the Presiding Elder, through Brother Eskridge, and having submitted to the guidance of Divine Providence in this matter, and regarding this demand made upon me by the Church as a strong indication that it was my duty, I dared not refuse, though trembling with embarrassment. In view of the responsibility imposed upon me and the magnitude of the work committed to me, I was licensed to preach to meet this command. Rev. G. W. Langhorne was sent to the Norfolk District that year, and my license bears his signature, and is dated December 28, 1841.

“I went to Currituck in the winter of 1842. I preached my first sermon on Roanoke Island. I spoke with liberty and satisfaction to myself; and as I rode home with the steward in his little cart, I told him I had never preached before. ‘Well,’ said he, ‘if you had not told me, I never would have known or thought it.’ I was much gratified and elated. On I went to my next appointment, and announced my text—and a grand one it was—and commenced to preach. But, oh! such a failure—can I ever forget it? My heart sank within me; I was filled with shame and confusion. I sighed and prayed. My next appointment was coming on—what should I do? I began to think, I have run too fast—perhaps God has not called me, after all. Oh, how I suffered! Under the heavy pressure of my failure and doubts as to my call to the ministry, I began to think about returning home; but I must meet my next appointment. The time came. I went into the woods and fell on my knees, and asked God to show me my duty—that if I was called to preach to give me a sign; and if not, convince me of the fact, and I would go home. With a heavy heart I entered the pulpit and commenced. Soon God unloosed my tongue. When I finished I invited sinners to come forward to be prayed for, and a number came and bowed at the altar of prayer—among them some of the most hardened and hoary-headed sinners in the community. From that time I took courage and went forward.”

About the spring of that year Rev. W. H. Starr came to the mission to travel with him, for whom he formed a strong attachment, and whose memory he ever cherishes. He was indebted to him for his godly admonition, and for kind but free criticism. This year he waded through swamps and over mud roads—fought mosquitoes and stinging flies, and bilious fever, ague and fever, and slept in open houses, and was in perils often. Some scenes and incidents seem too ludicrous to mention.

In November, 1842, he was admitted on probation in the Virginia Conference, held in Petersburg. He was sent to the Culpeper and Rappahannock Circuit—the top of the Blue Ridge, the other extreme of the Conference—with Rev. H. D. Wood as his colleague. Here

they had a gracious revival of religion. In 1844 he traveled the Sussex Circuit, with Rev. J. W. White as colleague, a man of blessed memory. Here, too, was a gracious work.

In 1845 Mr. Wilson traveled Cumberland Circuit, with Rev. John Hall as his colleague; in 1846, Bedford Circuit, with that holy man, Rev. J. W. Childs. They had twenty-two appointments in twenty-eight days, with a membership of between eight hundred and one thousand persons. That year Wilson got, as a single man, about seventy-five dollars in money. The same territory is now occupied by about five pastoral charges, with as many married preachers. At the close of this year he married, and was ordained elder by Bishop Capers, at Randolph-Macon College, near Boydton. The next year he was sent in charge of Hanover Circuit, where he remained two years. The next field, for two years, was Northampton Circuit, North Carolina, where God mercifully blessed his labors. He was then assigned to Prince Edward Circuit, then to Nottoway for two years, and then to Prince George. He was appointed to the old Randolph-Macon (now Farmville) District. Thence he was sent to Trinity Station, in Richmond, where his labors were blessed, but his health declined. He then traveled the old Fredericksburg District, in his own conveyance and on horseback, between four and five thousand miles in one year, and preached at nearly every church on the whole district. Gracious revivals and some awful displays of Divine power marked the year. On one occasion a man was taken, in warm weather, under his preaching, with such a terrible shivering that he declared he had a chill, and got his overcoat and put it on; but that did not stop it. It was the Holy Spirit shaking his guilty soul. During the three years on this district the health of the Elder failed. At his request, Bishop Early put another man in the position.

At the next Conference Mr. Wilson asked for a transfer to the Florida Conference; but the Bishop declined to transfer him, through the influence of the Conference, for they desired for him a supernumerary relation, with the privilege of a journey South for his health. He then went to Florida and attended the session of that Conference, held in Monticello, Bishop Pierce presiding. The Bishop stationed him in Jacksonville, the largest town in the State. During the spring of that year the war began. At the close of the year, with improved health, circumstances seemed to indicate that he should return to Virginia. He ran the blockade in a steamer up the Florida coast, and landed at Savannah, Georgia. He was continued at the next session of the Virginia Conference in the supernumerary relation, but that year elected and appointed, without an application on his part, Chaplain in the Confederate service. The commission, now in his possession, Mr. Wilson intends to hand down to his children. Though in form a supernumerary for two years, he was actively engaged in the work of our itinerant ministry. Owing to protracted and severe domestic affliction, he resigned as Chaplain in the army, and was sent to Northampton Circuit, North Carolina, where he remained till the close of the war; and at the succeeding Conference he was sent to the Norfolk District. At the close of his first year on that district he was sent to the Petersburg District, in consequence of his wife's extremely bad health; but before removal He was called to mourn her departure from earth. He traveled the Petersburg District four years, during which time he married the second time. He served the Hicksford Circuit one year and Sussex Circuit three years. From this circuit he went to the Randolph-Macon District. At the expiration of the third year on this field of labor he was returned to the Petersburg District. Since 1880 he has served Manchester, Nottoway, Hampton, (where an elegant church edifice was built during his ministry,) and is, in 1889, stationed at Elizabeth City, North Carolina.

REV. JOHN DAVID SOUTHALL.

There are few who would not be won at first glance by the manly and kindly face of Southall. The soul of the man looks out of his open countenance. A blind man would trust him if he once heard that rich and mellow voice. The cashier of a bank, in a strange city, would pay without proof of identity if Southall presented a check.

He is six feet, and likely a trifle beyond, of broad shoulders, and erect, grave, graceful carriage. He has, however, been a victim of disorders through some years. His friends are strongly attached to him. He grows in their esteem. He, as the phrase is, lasts well. God has honored his ministry. Revivals follow his preaching. The Church is built up. He is a sweet singer. At Conference, as the Bishop ends his sermon, there is a wish for Southall to lead in song. If from the back seat in the corner that voice, sweet as Orpheus's lyre, begins "Jesus, lover of my soul," tears start, and sometimes a shout.

In the social circle he is welcome, and brings engaging contributions to fireside life and to the domestic hearth. He is a choice companion, rich in entertaining reminiscence, buoyant in spirit and of wholesome piety, that never turns to curd, offending the palate of saint and sinner.

In the pulpit the treasures of truth gathered from the study of the Sacred Book, from the ripe experience of a long ministerial service, and from the motions of his own godly heart, are brought before the great congregation, to their instruction and enrichment. His style, manner and voice collect the attention and hold the thought of his pleased and edified audiences.

He is a son of Henry Southall, M. D., and Rebecca R. Southall, and was born in Surry county, Virginia, August 18, 1824. His father died when he was but a child, and his mother, after remaining a widow for several years, was married again to Dr. Cary Wilkinson, of Charles City county, Virginia. The family, after residing awhile in said county, finally settled in Petersburg, Virginia. In Petersburg Mr. Southall was mainly educated, and for several sessions was a pupil of Francis Major, deceased, who taught a large and flourishing school for some years on Union street, opposite the Methodist church. When about sixteen years of age he left school to engage in mercantile pursuits, and was employed for several years as a clerk in several mercantile establishments in that city. His mother being a member of the Tabb Street Presbyterian Church, he regularly attended that church, and was a member of the Sabbath-school. In the year 1840 a powerful revival of religion occurred in the Methodist church (Union Street), under the ministry of Rev. Anthony Dibrell. Many were converted and added to the Church. On one Sabbath afternoon Mr. Southall happened to attend the Methodist church, and under a sermon from Mr. Dibrell, of great power, he became deeply convicted. At night he was present again, and at the close of the sermon, when the invitation was given to penitents to go to the altar, he, with many others, went forward, and for several nights continued to do so, until one night, after a prayer, and just as the congregation proceeded to sing, "Jesus, lover of my soul," his heart became strangely warmed, and he felt the power of saving faith. He resolved at once to connect himself with the Methodist Episcopal Church, which he did on the following Sabbath, and was baptized by Mr. Dibrell, who

ever afterwards manifested a deep interest in his welfare, and treated him as a son in the gospel. Mr. Dibrell was succeeded by Dr. W. A. Smith, who also interested himself a good deal in Mr. Southall—appointing him leader of one of the classes at Ettricks, and prevailing on him to take exhorter's license. In a short time he became exercised on the subject of preaching, and, after a severe struggle and prayer, he resolved to devote himself to this work. Accordingly he sought the advice of his pastor, procured some books, entered upon a course of study, and endeavored to prepare himself as best he could under the circumstances for the life-long work of the itinerant ministry. In the fall of 1841 the Virginia Conference held its session in Washington Street church, in Petersburg, and, at the solicitation of Dr. Smith and other friends, he applied to the Quarterly Conference for license to preach. His application being granted, he obtained a recommendation, and was received into the traveling connection in the Virginia Conference, with some nine others, who were received on trial at that session of the Conference, in the nineteenth year of his age. His first appointment was to Charlotte Circuit as helper to Rev. James A. Riddick, Rev. John Early being Presiding Elder of the district. In Mr. Riddick he found a kind friend, a Christian gentleman and a genial and pleasant colleague. And in Mr. Early he also found a firm friend, and a wise and safe counselor, who was continued in his district until he was elected Book Agent for the Methodist Episcopal Church, South; he continued, however, his true and faithful friend until his death. Since 1842 Mr. Southall has been a member of the Virginia Conference, and has been engaged in the regular work, except some years, when, owing to feeble health, he sustained a supernumerary relation to the Conference, preaching in Charlotte county, Virginia, as his health and circumstances would permit.

Ten years have gone by since these lines were written, and the decade but adds emphasis to the high qualities recorded in 1880. Southall, now "Paul the Aged," near to the head of the sacramental host, holds the hearts of his brethren.

REV. WILLIAM ANDREW CROCKER.

There is no page so engaging as the story of a worthy life. Where unselfish work is done under stress of bodily pain and untoward surroundings, the interest is heightened. Mr. Crocker pressed forward in his holy vocation, often handicapped by a spinal malady and other ills, sometimes with nerves almost wrecked, sometimes in the midst of war, and then among the ruins of the civil strife. God has owned his faithful servant. The Church is his debtor. His sermons have the grace and strength that come from study and polish. They are not without the holy unction. The Conference love and honor such men. There is a peculiar drawing of the heart toward him whose early Christian life has the gentle leadings of Providence, as seen in the lines that follow this paragraph. It is better to listen to him than to attempt to narrate in our own words this part of the sketch.

"I was born in Isle of Wight county, Virginia, November 4, 1825. My father died when I was about four years old. His triumphant Christian death, as related to me by my

mother, made an early impression on my mind. As far back as I can recollect, there was fixed in my mind the purpose to be a good man, like my father. This pious resolution was cherished and confirmed by her careful religious instruction. Recalling the experience of my early childhood, I cannot doubt that I was the subject of divine grace at an early age. I did not, however, make a formal profession of religion until the summer of 1841, in the eighteenth year of my age. This occurred at Benns' meeting-house, near Smithfield, during a revival conducted by Brother Michaels. From a little child I had cherished a desire some day to be a preacher. No sooner was I converted than this early wish was revived, and the conviction made upon my mind that I must become a minister. There was no doubt on my mind that such must be my future calling. I was but a boy, and much preparation was to be made, but this one idea was in my mind, and shaped my thoughts and plans. Though not yet a prophet, I felt that I was a son of the prophets, and the spirit of prophecy had fallen upon me. In a few weeks after my conversion, I found myself actually engaged in a missionary work among the negroes of the plantation—reading the Scriptures to them on Sunday evenings around their cabin doors and holding prayer-meetings among them. As the result of these juvenile efforts, a most powerful revival took place among them, and numbers of our own servants and others of the neighborhood were converted.

“In October of this year, at my own request, I was sent to Windsor Theological Institute, near Baltimore, then conducted by the venerable Francis Waters, D. D. There I remained about two years, and such was the ardor with which I prosecuted my studies that my health completely broke down, and I was compelled to return home and seek recreation and rest. In the fall of 1843 the Virginia Conference of the Methodist Protestant Church was held at Smithfield. My health being still too feeble to return to my studies, I was advised by Drs. Thomson and McGuigan, Brother Whitfield, and other leading members of the Conference, to enter the itineracy. I was but eighteen years of age and in feeble health, wholly unqualified, in my own judgment, for so high and holy a calling as that of the Christian ministry. I earnestly desired to spend at least three more years in preparing for it. But they urged that it would be a benefit to my health and was in the line of my preparation—that I might do some good; and so soon as my health was sufficiently recovered I could return to school. Influenced by these considerations, I timidly consented, and was sent to Charles City and New Kent Circuit, as assistant to Rev. Thomas Taylor. The good people showed me much affection, and God blessed my labors greatly among them. At the next Conference I proposed to return to school; but, fortunately or unfortunately, God only knows, my brethren would not consent to it, and I was thus led from year to year to postpone it until it was too late, and, as a consequence, I have never realized the hope of my early years—of being an ‘able minister of the New Testament.’

“During the first years of my ministry I was much exercised on the subject of becoming a missionary to the heathen. My own Church not being prepared to send out any missionaries, I made application to the American Board of Foreign Missions, thinking they were organized on the catholic plan of the American Tract Society; but when I learned from them that I must subscribe to the doctrine of Calvinism, I withdrew my application. The hope of becoming a missionary was cherished for several years, but in this also I was disappointed.”

He has filled successively the following charges, viz.: Charles City and New Kent, from November, 1843, to November, 1844; Hampton, 1844-'45; Sussex, 1845-'46; Abingdon, 1846-'47; Hampton, 1847-'48 (in November of this year he was married to Frances K. Jennings, daughter of William Jennings, of Hampton); Sussex, 1848-'50. From November,

1850, until November, 1853, on account of the ill health of his wife, he was left without appointment, at his own request. In November, 1853, he was assigned to Princess Anne Circuit; in 1854-'56, to Heathsville Circuit; 1856-'57, Lynchburg; 1857-'58, Princess Anne Circuit; 1858-'59, Norfolk. At the close of this year he was so disabled that suspension of ministerial work was a necessity. His nervous system was much shattered. He found a suitable retreat on the shores of Currituck Sound, in North Carolina, where he resumed pastoral work. Dr. McGuigan, the President of the Conference, dying about this time, he was called upon to fill his unexpired term. The war prevented the discharge of the duties of the office, and he resigned it and entered the army as Chaplain, and continued to the fall of 1863. Bad health and the exigencies from invasion by the enemy compelled him and his family to retire to Campbell county. In 1865 he began to serve his old charge at Heathsville—a year of remarkable success. “At Fairfield, on the first Sunday in 1866, at the close of the afternoon sermon an invitation was given to penitents, and sixty kneeled for prayer.” A great revival ensued. His own heart was blessed during this pastorate.

At the end of the year, at his suggestion, a needy preacher was put in this place, and he undertook to restore the walls of Zion in the ruined town of Hampton, where there was at that time no minister either in the counties of Elizabeth City or Warwick. One hundred dollars was all that could be raised. There was no parsonage. God blessed the effort to rebuild the waste place. In 1867 eighty were converted.

In November, 1870, there was a union of the Virginia Conference of the Methodist Protestant Church with the Virginia Conference of the Methodist Episcopal Church, South. Mr. Crocker, with other ministers of the former, received appointments from the latter body, first going to Heathsville Circuit, and in 1872 serving on Westmoreland for four years; in 1876, Presiding Elder of Northern Neck District. In 1878 the district was consolidated with Randolph-Macon District, and he was assigned to Richmond Circuit. He has also served on Brunswick and King and Queen, and infirmity of vision compelled him, in 1887, to become a superannuate.

He has given to the Church a number of sermons in print, and published *Studies in the Prophecy of Daniel*, and also *Studies in the Book of Revelation*, which have been well received and highly commended for thought and style.

REV. ALFRED WILES.

That name is the synonym among us for sterling worth, long and successful service, and a genuine itinerant. If the reader's eye will turn to the likeness, he will see the index of the man. The soul beams in that full, open, kindly countenance. The work of God prospers under his hand. The people confide in him. He is the minister of good to all his flock. The living listen to his words of counsel; the dying crave his prayers. His purity of life and faithful service honor his calling and glorify his Master.

He was born in Harford county, Maryland, July 12, 1819. He is of English descent.



Yours Truly
James F. Brannin



Affectionately
D. C. Wells



Yours Truly
D. A. Smith



Yours Truly
L. L. Blake



Fraternally
Yours
Wm. McE



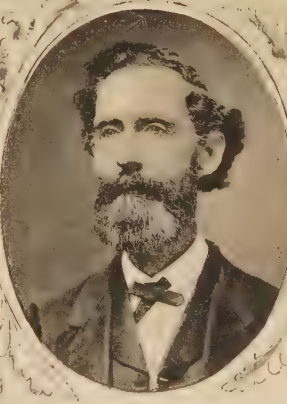
Yours Fraternally
W. A. Crocker



Yours Truly
A. Miles



Yours Truly
John B. Day



I am very truly yours
T. L. Boynton

He professed conversion at a camp-meeting held in his native county, near Churchville, August 27, 1834, and joined the Methodist Episcopal Church, January 10, 1835.

Soon after he joined the Church he became exercised on the subject of entering the ministry, but, having been left an orphan boy when quite young, his education was very limited. So, in order to carry out the most earnest wish of his heart, he applied himself diligently to study. He devoted nearly all of his leisure time to reading and studying Methodist and other theological works.

In September, 1837, he moved to Baltimore, where he pursued his studies more systematically under the direction of his pastors. October 15, 1841, he was licensed as an exhorter by Rev. David Steel, and January 14, 1843, he was licensed as a local preacher. His health failing from close confinement in the counting-room, he left Baltimore and traveled with Rev. Richard Brown and Rev. David Thomas on Harford Circuit from November, 1842, until June 8, 1843, when he was appointed junior preacher on Shrewsbury Circuit by Rev. John Bear, Presiding Elder. Here he labored until March 8, 1844, when he joined the Baltimore Conference. In this Conference he spent four years, and traveled, as junior preacher, Milton, Luzerne, Bloomingdale and Bedford Circuits.

At the Conference in Baltimore, March, 1848, being in feeble health, he was placed on the supernumerary list. He spent the summer in traveling, and was entirely restored.

Mr. Wiles adhered South under the "Plan of Separation," and joined the Virginia Conference of the Methodist Episcopal Church, South, held in Elizabeth City, North Carolina, November 1, 1848.

In this Conference he has been working for more than forty years, and has spent from one to three years on each of the following fields of labor: Scottsville, Bedford, Westmoreland, Caroline, Pasquotank, Prince Edward, Brunswick, Amelia, Chesterfield, Campbell, Lunenburg, Southampton, West Charlotte, Prospect, Mathews, Lancaster, Middlesex, Atlantic, Pasquotank again, Heathsville, Goochland, West Hanover and South Hanover, and in 1885 a superannuate position was given him.

Since his admission in the Virginia Conference he has worked unceasingly, never having located nor been placed on the supernumerary list till 1885.

He has been connected with the building of a number of churches and several parsonages, and many old, dilapidated churches have been repaired and again made comfortable for the service of God by his untiring zeal. The blessing of God has rested upon his labors, and revivals have generally attended his ministry. On several fields of labor they have been quite extensive. May the blessing of God continue to crown his labors with success till he shall be called to reap his reward in heaven.

REV. BENJAMIN F. WOODWARD.

Benjamin Franklin Woodward was born in New Kent county, Virginia, November 23, 1824. He grew up in a home guarded by the anxious care of zealous Christian parents; there was a touch of old-world puritan earnestness in the religious ordering of that household. The impressionable child was strongly influenced by the pious spirit that made the

very atmosphere of his home, and, as a lad of ten years, he determined to become a member of the Church as soon as the then pronounced prejudice against child-religion should consider him old enough to take that important step. God's spirit did not, however, wait on prejudice, but continued deeply to impress child and youth till, in August, 1840, under the impulse of a camp-meeting sermon, preached by the Rev. Henry B. Cowles, the subject of this sketch was powerfully converted. His own natural timidity and the heartening grace of Christ were both well illustrated in his first word as, rising from the straw-covered floor of the altar and facing the multitude, the modest, shrinking lad cried out, "I am not ashamed of ten thousand people!"

From that time the life of the boy took an unswerving course. That conversion was the confirmation of an everlasting covenant. It was no passing flash, with quick-following ashes and dead embers; but a growing zeal for righteousness and holiness and souls, that found evidence in boyish missionary labors with his youthful companions and among the slaves of his father's household.

Soon an impression of divine vocation fell upon him; but the native modesty of the youthful farmer boy could not understand how the Lord should have need of such a one as he for the high work of the ministry, and the continually recurring imperative to preach was argued down by self-distrusting pleas of unfitness for so great a work till darkness settled on the young convert's soul and despair possessed him. Too shrinking to bare his heart even to the most loving eye, too self-distrustful to tell even his father of his trial, he went through his struggle with God only in his confidence, and found peace at length in a hardly-won resolve to try whatever God bade him do. No man ever entered on the ministerial calling with greater self-fear and with a deeper sense of personal unworthiness than the youth who, in October, 1843, took license to preach, and began his duties as assistant to Rev. G. W. Andrews, on the Hanover Circuit. In truth, during this first year the old discouraging feeling of unfitness so wrought on the young licentiate that he came very near leaving his work and going back to the farm. Fairly committed, however, to the ministerial work, temptations faded before earnest labors and happy results.

The young preacher, during thirty-seven years of actual service, passed through the usual vicissitude of appointments and service. From Hanover he went, in 1846, to York and Warwick; in 1847, to King William, and in 1848 and 1849, to King George Circuit. In May, 1848, he was married to Elvira F. Carmines, of York county—a helpmeet for him and a blessed influence in his life and work. She wrought with him in arduous fields and succored and strengthened him always by her labors and counsels.

Ordained Elder by Bishop Capers in 1849, he traveled Charles City Circuit in 1850 and 1851, and in 1852 was sent to Union Station, Richmond, where, under stress of labor in a revival, in which one hundred souls were converted, his health failed and he was forced to retire from the active work. Several years before he had suffered a severe attack of jaundice, which had left him subject to an acute form of dyspepsia, from which he has never fully recovered. This and his persistent labors in a long revival in Charles City, during which two hundred professed conversion, had made him liable to the final complete break-down that overtook him in Richmond. For several years he remained out of the itinerancy, teaching and farming together; but, as soon as his improved health permitted, he sold out his farm and re-entered the active work as pastor to the Chesterfield Circuit in 1857 and 1858. In 1859 he traveled Southampton Circuit, and in 1860, Brunswick. Here malarial trouble, contracted in lower Virginia, developed into a serious and almost deadly attack, which again

forced him from the field of active labor. But in 1864 he felt strong enough to undertake the Southampton Circuit—then a sort of debatable land between the two contending armies. Thence, in 1869, he repaired to the Randolph-Macon Circuit, and the following year had charge of the Boydton Circuit. During 1870, 1871 and 1872 he was again stationed at Union, Richmond, and then served Clay Street charge, in that city, in 1873, 1874 and 1875. He was next made Presiding Elder of the Murfreesboro District, and at the expiration of his four years' term was placed over the Manchester church, which he held till the Conference of 1880, when he took a superannuated relation and removed to Spartanburg, South Carolina.

On all his charges his labors had blessed fruit. The Head of the Church honored his diligence and self-devotion by the upbuilding of the Church and the salvation of men. His enforced retirements from active work witnessed no relaxation of his love and labor for Christ. All the strength he had was freely spent in the great cause he so ardently loved. Instant in season and out of season, it was irksome necessity that held him from laboring for the Master, and it was his most glorious privilege to be spent in the Lord's service. He had no collegiate preparation for his calling, but a good store of common sense, an enthusiastic zeal for Christ, and an unremitting application to work and study made him an efficient and acceptable preacher and pastor. His fine natural gifts as a speaker and a singer went far to make up the lack of special training, and his genial and tender manners, the index of a gentle spirit, won the confidence and affection of all who knew him well.

[Portrait of William McGee] His has not been a life of notable haps or reputed exploits; it has been lived "in the sequestered vale of life," in labors abundant and beneficent, but no way advertisable or self-exalting. Such work can find no expression in printed statistics, no adequate praise in human commendations; but such workers may be content to feel, with Job, "Behold, my witness is in heaven, and my record is on high."

REV. WILLIAM MCGEE.

The face of William McGee would arrest attention in any pulpit. There is strength in its lineaments. A gravity and serenity overspreads every feature. It is the look of a man who has a fixed and high purpose in life, and who is pursuing a noble object by worthy means. His voice is full and sonorous. The matter of his sermons is well chosen and weighty. The illustrations are apt. The leadings of the divine hand in the life of McGee can be traced along the entire pathway. The story has a charm in it, and also a lesson of Providence.

William McGee is the son of Joseph and Evelina McGee, the former a native of Halifax, Nova Scotia, and of Scotch parentage; the latter a native of Albany, New York, whose maiden name was Slingerland, indicating a German descent.

The subject of this biographical sketch was born in the city of Richmond, Virginia, December 23, 1821, where he grew up to manhood. About the age of nineteen he was con-

verted during a meeting held in the old frame building known as "Union Hill chapel," then an outpost of Methodism and located beyond the city limits. This meeting was conducted by Rev. B. R. Duval. In those days Union Hill was sparsely populated, and the pulpit of this outpost was ordinarily occupied on Sunday afternoon, but sometimes on a week night. The men who preached here were Revs. Philip Courtney (a venerable father in Israel), Mordecai Sweeney and John Woodcock, all of the local ranks. Occasionally the preacher in charge of Trinity Station would preach on a week night.

The subject of our narrative had not the advantage of any special religious training. Early in life he was bereft of both father and mother; thenceforward, to the time of his conversion, his associations were almost entirely of an irreligious character, and the little religious influence brought to bear on him was by the Roman Catholic Church; hence he grew up without a knowledge of the Bible truth, and became both an unbeliever and disbeliever in spiritual realities: so that when about nineteen years old he might have been termed an atheist. It so happened at this time, as if by accident, he entered the house of God on a week night, and heard a plain discourse on the narrative of Daniel in the lions' den; his attention was arrested, and for the first time the truth of God's existence and providence was a reality and conviction. Charmed by the narrative of facts, he said mentally, "If there be such a God as the preacher says Daniel had, I will make Him my God." There and then the first heart-felt prayer was offered and a sincere religious life began. Returning to his home in this state of mind, before retiring, he knelt in prayer for the first time, alone, by the side of his bed, to worship God. It is a remarkable fact that the first flash of divine light brought simultaneously conviction, penitence, faith and prayer, which was ever after persistently followed. However, some days elapsed ere pardon and acceptance were experienced; immediately after which he united with the people of God worshipping in "Old Trinity," and was baptized by Rev. Thomas Crowder. He recognizes one fact as having much to do in fostering his religious experience: before taking his seat, after formally uniting with the Church, a brother touched his arm, and said, "I want you to come to my class on Sunday morning." "Where?" said the convert. The leader replied, "Room No. 4, in the basement of the church." Sunday morning found him in place, and thence onward he was a regular attendant on class-meetings, and often blessed God for converting him among the Methodists, where he found sympathy, support and growth. He had not been a member of the Church many months when he was appointed to the leadership of a class composed largely of old persons. This class met on Sunday afternoon, and was numerously attended by a happy, shouting set of Methodists.

Having associated himself with a company of brethren who held neighborhood prayer-meetings in private houses, he was soon brought to the front as an exhorter. Some of the officiary desired him to apply for license to exhort; but this he declined, not being willing to assume the responsibility of the office. About this time it was predicted by some that he would become a preacher, and at times he was approached on the subject, but always sought to turn the minds of such away from such thoughts, and was unwilling to indulge thought on this subject himself. There was in his mind such a sense of fearful responsibility connected with the office of the ministry that he would not allow himself to think of it.

In the year 1843 (the early part of it) McGee changed his Church relation and joined the Methodist Protestant Church. It is not necessary to give a history of the reasons for this action; but he was still a Methodist. In July of this year he was requested by Rev. Thomas Clayton, of the Methodist Protestant Church, and in charge of the Charles City and New

Kent Circuit, to attend a protracted meeting in Charles City county. Accepting this invitation, he left his business in the city to spend one week in the country, having no possible anticipation of the result. It was a quarterly meeting, and on Saturday the Quarterly Conference licensed him to preach, without any knowledge on his part, and he a perfect stranger to the whole of them. It was done, no doubt, on the motion of the preacher in charge and upon his representation of the case. It was really an unheard-of official act, and must have been without a precedent, and, it is to be hoped, not accepted as an example. Had McGee been consulted, he would have declined any such honor, and we may suspect this was apprehended by Clayton, the preacher in charge, and hence the action as it was. The next day (Sunday) was an all-day meeting, beginning at 9 o'clock. On the way to church Clayton said to the young man, "I want you to preach at 9 o'clock." This was short notice, now 8:30 o'clock, and that to a man who had never preached, and who had no purpose formed ever to preach, and knew nothing of the Quarterly Conference action of the previous day. However, after a short silence, he consented to talk to the people. The talk was acceptable, and there was turn-about in the pulpit exercises from day to day between Clayton and McGee. The latter left home to sing and pray and help in altar work, nothing more. The last thing he suspected was to be made a preacher. The meeting in Charles City closed, he was invited by Clayton to go over to New Kent county to attend a camp-meeting. Having never had such an opportunity, he embraced this to see what a camp-meeting might be. This was a Methodist Episcopal camp, under the direction of Revs. George Winfree and Richard Hope, preachers on the circuit. The Presiding Elder, Rev. G. M. Keesee, not agreeing to the holding of this camp, had made no ministerial supply, and hence preachers were few. Therefore, the arrival of Clayton was very acceptable. There were present, as well as we can gather, the following ministerial supply: Humphrey Billups, probably a local preacher at that time; Robert Armistead, a local preacher from Hampton; Scervant Jones, a Baptist preacher from Williamsburg; Thomas Clayton, a Methodist Protestant preacher; Winfree and Hope, preachers on the circuit, and three youngsters, to wit: Benjamin F. Woodward, John W. Howard and William McGee. The latter was invited to preach in this scarcity of ministerial supply; but he declined, saying, "I don't know anything about preaching." The next day the request was renewed and urged, and finally agreed to, and the young man made a brief address on the narrative of Naaman's cleansing in the Jordan—which Rev. Scervant Jones complimented as a good Baptist sermon. The first talk proving effective, the new-made preacher was put up once every day thereafter, and always with seeming effect. In fact, an unusual power attended the young man, both in and out of the pulpit, at this camp-meeting. Of all he invited to the altar none refused, and of all he talked to at the altar none were left unconverted. This was so observable that he was often in requisition to talk to the impenitent and penitent.

By the time the camp closed our young preacher was so well harnessed that he concluded to go through the campaign of protracted meetings in Charles City, New Kent and James City, and to this end purchased a horse and sulky, and took the field, intending to sell out when the campaign ended and return home and to business. But when the last Quarterly Conference convened he was elected a lay delegate to the Annual Conference, and at the same time, without his knowledge, recommended to travel in the itinerancy. His friend Clayton, no doubt, engineered the thing and carried up the recommendation. Having arrived at Conference as a lay delegate, he was surprised to hear his name announced among the applicants to be received into the traveling connection, all of whom were requested to meet the

committee of examination. He attended, was passed, and by vote accepted, and, when the appointments were announced, William McGee was read out for Hampton and Fox Hill. He went, still having no definite purpose. All that had hitherto been done was without consultation or any request on his part, and he allowed himself thus to drift, or be drifted. Conference over, he went to Hampton before going to his home.

In Hampton he preached once, and went to Richmond to consult his friends as to the future. They advised him to go on. He returned to Hampton, and undertook to preach three times a week to the same people. This he found a hard work to do, and it was mingled with many tears, sighs, groans and prayers. Finally the year ended and brought relief to the preacher by a change of place. The financial results of the first year in the itinerancy was the preacher's board and \$75 in cash. He was satisfied, having gained a year's study, practice and experience, together with added grace. His appointment for the next year was to the city of Norfolk, and in view of this appointment he was ordained deacon. This year's work was entered upon with many misgivings and tears. There had been no Methodist Protestant organization in Norfolk for years, nor had there been any preaching. The house of worship was commonly known as the "Old Theatre," the building having been originally built and used for a play-house. But in the early history of the Methodist Protestant Church, there being a small society in Norfolk, this house was purchased and converted to Church uses. During the year 1844 a few persons joined and organized a Methodist Protestant Church of fifteen members—surely a small audience for so large a house. Early in this year, 1845, this house was burned (without any insurance, and a debt beside, secured by mortgage on the property), and the little congregation left without a church shelter. But being determined, and having a preacher, they were not totally discouraged, and set to work to procure another shelter; and in a short time a purchase was consummated of a building suitable for public worship, and once again they were under way. Their endeavors were crowned with a gracious revival during this year and an addition of fifty or more members, some of them substantial persons. This greatly encouraged both the little church and its pastor, and he was returned the next year, during which another revival blessed the church with about one hundred conversions.

At different times, McGee was stationed in Norfolk nine years. He was stationed in Lynchburg twice, embracing a period of seven years, the last time during and immediately after the war. He was in Hampton three years, at two different periods, closing up the second period with the breaking out of the war and the evacuation of the town. He was on the Smithfield Circuit four different times, comprising six years, and one year each on the following circuits: Charles City, Surry and Princess Anne. Thus, it will be seen, he was twenty-eight years a traveling preacher in the Virginia Conference of the Methodist Protestant Church. During this period he was for several years Secretary of his Conference. He served as President of his Conference for three years. He was one of its representatives in the General Conference, and also one of its delegates to the General Convention of the Church, the highest ecclesiastical body of that denomination.

In November, 1870, the Virginia Conference of the Methodist Protestant Church united with the Virginia Conference of the Methodist Episcopal Church, South, and since that time William McGee has been a traveling elder in the last-named Conference, and has had the following appointments: East Norfolk Circuit, Berkeley Station, Manchester Station, Eastern Shore District, Elizabeth City Station, Hampton and Fox Hill, Murfreesboro, Liberty, Norfolk, and Bethany Station, which is his present charge. He has never deviated from the strict line

of a Methodist itinerant, nor failed to attend the meetings of the Annual Conference, the District Conference and the Quarterly Conference. He has always gone where sent, and tried to do what was expected of him, and been honored with many seals to his ministry.

He has been married twice.

REV. JAMES FIELDING BRANNIN.

Our Melanchthon—gentle and devoted Brannin! He had for years the poison of malaria in his veins, and was the victim, too, of a cruel and predatory invading army; yet neither disease nor the ills suffered from the ruthless soldiery could make morose his amiable spirit or dim his faith in God. A man preferring a quiet corner in the Conference, yet sought out by his brethren and saluted with hearty good will. The flocks he has cared for have in fond recollection his faithful service. He wins their love. God blesses the work of his hand.

He is a native of Fauquier county, Virginia. His birth was on April 6, 1826. His father, Fielding A. Brannin, was the grandson of an Irish rebel, and his mother the granddaughter of a French Huguenot. The former was driven from his native land by political oppression, and settled in what was then Spottsylvania, but now Culpeper county, about the same time that the latter fled from religious persecution and settled in Prince William county, Virginia. The father of Mr. Brannin moved to Level Green, Culpeper county, when our preacher was a small boy, where he was raised, receiving such educational advantages as the neighborhood afforded. He was converted and united with the Methodist Episcopal Church at Providence, in August, 1839; joined the Virginia Annual Conference in 1845, and was appointed as junior preacher to Louisa Circuit, then embracing the whole of Orange, the greater part of Louisa, and all of Spottsylvania except Fredericksburg. In his twentieth year, at the Conference of 1846, he was made pastor of Mathews Circuit, then embracing six churches, four local preachers and an aggregate membership of over five hundred. There, by excessive work, in what was then the most sickly section of the State, his health was greatly impaired and his constitution received a shock from which it has never entirely recovered; but at the following Conference, held in Charlottesville (where he was ordained deacon by Bishop Andrew and received into full connection), he was appointed to Union Hill Station, Richmond. At the close of 1848 he was compelled to ask for rest, and the Conference granted him leave to travel a year for the improvement of his health. He did not cease from preaching, but relief from pastoral responsibilities and labors, with aid of the pure water and air of his native region, so far restored his health that he was ordained elder by Bishop Andrew at the Conference of 1849, and appointed to Culpeper Circuit. His next work was Orange Circuit; from that to Warrenton, from Warrenton to Fauquier, from Fauquier to Brunswick, from Brunswick to King and Queen, from King and Queen to Orange, from Orange to Louisa, from Louisa to Fauquier and from Fauquier to Westmoreland. In the latter part of 1861, while in charge of Westmoreland Circuit, he was prostrated by malarial disease, which disqualified him for regular pastoral work for nearly nine years. During

this long period of physical disability, and sometimes of extreme suffering, he sustained the relation of supernumerary, and resided at the old homestead in Culpeper county, surrounded by kind and sympathizing relatives and friends. In the midst of camps and battles, he saw and felt the war in all its horrors from March, 1862, till May, 1864. He could not take the oath required by the Federal authorities without the sacrifice of principle, and so he suffered the loss of all personal property, and was frequently subjected to brutal treatment and almost reduced to starvation. But through mercy he was enabled to maintain his integrity, and wonderful deliverance was wrought out for him by an overruling Providence. After all of our churches were destroyed, as he was able and opportunity offered, he preached in his own house to the neighbors, and occasionally in private houses in other neighborhoods. During the years immediately following the war he was subject to sudden and severe attacks of neuralgic rheumatism, and did not report for regular work until 1871, when he was assigned to Rappahannock Circuit; from there to Culpeper, then to Caroline, then to Culpeper, then to Nelson, then to Heathsville, then to Henrico, then to Greene. At the close of the second year he was prostrated by overwork on this circuit of nine appointments. He was superannuated for two years, against his will, and then placed upon the effective list and sent to King George; then to Culpeper Circuit, his present charge. His health has greatly improved, weighing twenty pounds beyond any former time.

Of the large class of 1845, he alone remains, but in joyful hope of seeing the King in His beauty.

He was married June 21, 1848, to Miss Eliza L. Tackett, of Stafford county, Virginia, who has shared with him the toils and sacrifices of an itinerant life.

REV. THOMAS JEFFERSON BAYTON.

The guidance of Providence in men's lives is ever a source of wonder and praise. The hand of God was upon this Virginia preacher when young, turning his feet to that path of usefulness which he has followed with fidelity and success. He had work for him, and He chose him for it. In various sections of our territory the fruits of his labors can be found, to the praise of the Master, to the honor of the minister and the strengthening of the Church. He is a native of Norfolk county, Virginia. His parents were not professors of religion; consequently, he received no religious training. With the family, he regularly attended divine service at the Protestant Episcopal church in the city of Portsmouth, where his father was a pew-holder and regular contributor to the church; but here he received no particular religious impressions. His father died when he was about ten years of age. He was then boarded in the city of Portsmouth with an Episcopal family and sent to school, and here he continued to attend the Protestant Episcopal church and Sabbath-school. Subsequently he was thrown among the Methodists in the same town, and then, for the first time, he began to attend worship at the Methodist church—at which time the Rev. G. M. Keesee was pastor of

the church—when Rev. Dr. Leonidas Rosser came to the city to assist the pastor in a series of meetings, which resulted in a wonderful and gracious revival of religion. At this meeting the subject of this paper was happily converted to God in his fifteenth year, and in about one month connected himself with the Methodist Church. When he was about eighteen years of age he was made leader of two classes—one among the whites and the other colored. About this time he became the subject of deep and serious impressions, but did not reveal his exercises to any one. He was frequently conversed with by his pastor and brethren, who urged him to obey the call and enter upon the work of preaching the Gospel, from which he shrank with fear and trembling, feeling his entire unfitness for such a solemn and responsible work; but after a long and sore conflict, much prayer and heart-searching, he consented to obey what he honestly believed to be a call from God, and set about the work of preparation for a proper discharge of the functions of his high and holy calling. In July, 1846, he was licensed to exhort. In October of the same year he was licensed to preach, and in November of the same year he was recommended by the Quarterly Conference of the Richmond Station—the sainted Cowles being the Presiding Elder—to the Annual Conference as a suitable person to preach the Gospel in the itinerant field. At the Conference of 1846, held at Randolph-Macon College, he was received on trial, with a class of six others, who, in the mercy of God, are still living. In about one month he entered upon the active duties of his sacred calling, and from that day to the present hour he has regularly received an appointment from the Bishop, and performed the work committed to his hands. Truly, the Lord has led him by a way he knew not, and to His holy name all honor is due.

REV. JOHN LELAND CLARKE.

The record of this minister runs through a service of forty-two years. He has been a wise builder of the walls of Zion. His pastorate has been fruitful of valuable and permanent results. In Baltimore and Richmond, along the Shenandoah and James, his faithful and efficient labors in planting and governing are recognized.

Mr. Clarke has a stately figure. There is a remarkable resemblance in features to Henry Ward Beecher. This likeness has, on more than one occasion, created no small stir, particularly during a session of the Legislature of Virginia. He, however, has none of the drawbacks of the famous Brooklyn preacher.

The bent of Mr. Clarke's mind is in the line of logic. It is said that the late Dr. Munsey considered his friend as highly endowed with the reasoning faculty. Mr. Clarke makes out his propositions with precision and unfolds them in measured and exact method. In the enforcement of his deductions and conclusions he displays at times a fervid oratory.

Mr. Clarke has strong convictions, verging on prejudice. He has no word of palliation for ignoble acts. His own code of social conduct is high and rigid. He is the most companionable of men.

He is a native of Fluvanna county, Virginia, and was born June 16, 1821. His father

was a member of the Baptist Church; was a soldier of the Revolutionary war. His mother was a Miss Hope. She was a Methodist for seventy-five years. His father, who reached eighty-eight years, used to hear the celebrated John Leland, of the Revolutionary notoriety, and named Mr. Clarke after him. All the children of his parents joined the Methodist Church.

Mr. Clarke professed conversion in his fourteenth year, and served as class-leader, exhorter and local preacher. He joined the Virginia Conference in the fall of 1848. His first appointment was to Campbell Circuit, with Elijah Chambers, senior preacher. It was a four-weeks' circuit, with twenty-three appointments. He went the next year to Staunton Circuit, a territory on Staunton river, between Campbell and Bedford Circuits. Gracious revivals occurred on the circuit. Some of the converted in those meetings are prominent in the Church now. His next appointment was to Oregon Hill, Richmond, where about one hundred people were brought into the church during the two years. In 1853-'54 he had charge of the Lexington Circuit, including Lexington. Our church in the town was dedicated in 1853. During this year he was extremely ill from abscess in the throat, with little, if any, hope of recovery. "I had no doubt of my salvation in the event of my dying." A remarkable revival occurred that year at Elliott's Hill, which resulted in the building of a good church at that point and the establishment of Methodism in that part of the county. In 1855-'56 he was stationed at Harrisonburg, preaching once a month at Woodstock and Bridgewater. His health was still feeble, as at the beginning of his ministry, suffering then at times almost indescribably from nervous derangement. He served Leesburg in 1857, with declining health. On November 5, 1857, he was married to Miss Lucy J. Stevens, of Harrisonburg, Virginia—a noble Christian woman. In 1858-'59 he traveled Scottsville Circuit, with gracious revivals attending his meetings. Among those who joined the Church was Rev. J. Wiley Bledsoe, of the Virginia Conference. In 1860 he served Hanover Circuit, holding protracted meetings from the fourth Sunday in May, and continued them almost constantly till near the close of the year. One hundred and fifty people were converted that year, and some of the converts are among the leading men of the circuit at this time. In 1862-'63 he was in charge of Albemarle Circuit. The war was on the land, and but little could be done but hold the Church together. In 1864-'65-'66 he served Lexington Circuit the second time, when a revival of great power occurred at Elliott's Hill, after which, while he remained, that congregation was one of the largest in the county.

He was transferred to the Baltimore Conference in the fall of 1866, and was appointed to Staunton Station in the spring of 1867 and served two years. Mr. Clarke makes a note of his work there: "Found the church in Staunton depressed. My predecessor received far from his full salary. On reaching Staunton I was told that the church was hopeless, and that nothing could be done. An interesting revival strengthened the church. My salary was overpaid by two hundred dollars. There were about one hundred conversions during the two years, and since then Staunton has been one of the most desirable appointments in the Baltimore Conference." He suffered the loss of his excellent wife in June, 1868. In 1869-'70 he was stationed at Martinsburg. This was a new and small charge of not more than a dozen male members. The existence there of Southern Methodism by some was thought to be precarious. During the winter of 1868-'69 there was a powerful revival. There were some seventy-five conversions, of whom a large number were leading citizens. At the close of the year our church was among the strongest financially in the town. In 1871-'72 he was stationed at Holland Street church, in Baltimore. Mr. Clarke says: "This church had lost,

in the course of a year or so, one hundred and forty members, and was greatly embarrassed. At the close of the year we had a nett increase of forty members, and had paid all its financial demands for the current year. My Presiding Elder, Rev. Dr. Rodgers, stated at one of my Quarterly Meetings that he could say in that pulpit what he could say in no other pulpit in the district, that the church owed no man a dollar, and pronounced the church the most vigorous organization in the city." In 1873-'74 he was stationed in Lexington, Virginia, making a successful pastorate and financial exhibit.

In the spring of 1875 he was transferred to the Virginia Conference, and in the fall of the same year was appointed to Liberty Station. Ours was the weakest church in that town. During his term of three years the membership was more than doubled, and it is now a strong church. He then served the work at Ashland, Boynton, West Campbell and Culpeper Station with fidelity and vigor.

REV. ESMOND ANSON GIBBS.

Many prime qualities of mind and heart come together in this discreet, energetic and victorious preacher. His work has been honored of God in a marked degree. It has not been marred by any lack of common sense. He is winning, diligent, and has the great gift of mother-wit. A devoted, clear-headed, affable gentleman is Esmond Gibbs—wise as a serpent and harmless as a dove. A memorandum from his pen gives, in excellent taste, the interesting items of his early Christian life:

"I am the child of James and Mary Gibbs; was born in Bedford county, Virginia, March 25, 1823. My father, son of Daniel Gibbs, was religiously inclined—somewhat of a Baptist. My mother, daughter of George Lewis, was purely of Quaker descent. Her father was one of the leading members of the old Quaker church in Bedford county, in the yard of which his remains lie awaiting the resurrection. My mother's devotion to that people continued as long as life lasted, though she was a member of the Methodist Church. Her piety was beautiful and consistent. To her, under God, I am indebted for all I am in faith and hope. I learned to pray, trust, fear and believe when but a child. I was unwilling to offend by saying a word of profanity. I do not remember ever taking the name of the Lord in vain.

"I did not become a Church-member very early; and when verging on manhood my life was irregular, though I claimed to be religious in principle, if not in profession. And while a member of Mr. J. M. Smith's family, of Henry Courthouse, Virginia, my attention was frequently called to the subject of religion and the necessity of being decided in such matters, by the beloved and amiable Mrs. Smith, whose kindness and motherly instruction had much to do in deciding the question of being at once an open professor of religion; and there, under the ministry of Rev. W. W. Albea, of the North Carolina Conference, I joined the Methodist Church in the summer of 1842. In the month of September, 1845, I was examined

and licensed to preach by Rev. J. Jamieson, Presiding Elder of Danville District. Early in the spring of 1846 I was called to the Campbell Circuit by Rev. A. Dibrell to assist Rev. B. H. Johnson, preacher in charge."

In November of that year he was received on trial in the Virginia Conference, in company with a number of most promising young preachers, who have succeeded well in the work of the ministry. His appointment was to Campbell Circuit, with Rev. William M. Ward. The stewards did him the honor to ask the Presiding Elder to send him to them again. Hence the appointment. So nearly two years of glorious revival, but diligent application and work. In 1847 he was appointed to Princess Anne—a happy and successful year—with Rev. J. P. Owen. In 1848 he was appointed to Warrenton, with Rev. R. T. Nixon. The revival work was very great at Warrenton and some other points in the country. One of the subjects is a faithful itinerant (J. H. Amiss). At the Conference of November, 1849, he was appointed to Rappahannock. The work of revival was extensive. He had a camp-meeting, at which a considerable number professed religion—one of whom has been a useful member of the Conference (J. B. Laurens). His next appointment was Appomattox, in 1851-'52; in 1853-'54, Northampton Circuit; in 1855, Scottsville. At the next Conference a special call was made for a border preacher, and it was decided to send him, as a man of rare discretion and conciliating temperament. He went to Springfield and served 1856-'57; 1858-'59, Charlotte. The second year was one of the greatest revivals ever witnessed in that county. Many of the subjects of that work are now to be seen in the different churches of the county. He then served Mathews with success; in 1861, Franklin Circuit; in 1862-'63, South Bedford Circuit; in 1863, with Brother Lea, a war measure. In 1864 he did chaplain duty at his own charges. In 1865 his appointment was to the people of color; but they were inaccessible at that date to southern white preachers, and nothing could be done with them. In 1866-'67 he was on North Bedford Circuit. In November, 1867, he took a local relation for one year, for the purpose of arranging some secular matters which required attention. At the November Conference he took his place in the itinerant ranks, and was appointed to Appomattox, where he remained 1869-'70. The revival work was very excellent both of these years. In 1871-'72, to Westmoreland. These two years were remarkable for the mighty outpouring of the Spirit. The number of professed converts reached about two hundred and twenty-five. In 1873 he was assigned to Windsor, North Carolina. During the year he was elected to the office of Treasurer in the Wesleyan Female College, which he accepted on condition that he might be permitted to continue as pastor of some charge—whereupon he was appointed to Meherrin. At the Conference in Elizabeth City he was appointed, for the second time, to Charlotte Circuit, where he continued two years. In 1877-'78 he had charge of West Charlotte. He was President of Bon Air Institute, at Charlotte Courthouse, till 1887, when he became pastor at Berlin, Maryland, his present charge.

REV. DAVIS PETER WILLS.

The brisk, clear-headed Wills has been the right hand of the Bishops for years. There is not a loose fiber in his nature. Whatever is worth doing at all, is worth doing well, must be his motto. Vigilant, discreet and devoted is this Presiding Elder. There are no raveled ends in his work. There is order and finish in anything, great or small. There is beneath this precision and activity serene courage that no peril can dismay. He stood at his post during the terrible pestilence in Norfolk, amid the appalling scenes of the Yellow Plague. God and duty are the supreme words in his vocabulary.

He is a native of Nausemond county, Virginia, and was born June 29, 1816. His father, John Gutridge Wills, was the son of an Englishman ; and his mother, Louisa Wills, was the daughter of a Scotchman. Having received a business education, he was put by his widowed mother in a variety store, in the town of Smithfield, Isle of Wight county, Virginia, as merchant's clerk. It was during this period that he was converted and joined the Methodist Episcopal Church. A little while after his conversion he connected himself with a Bible-class taught by Rev. James R. Wilson, a local preacher of the Methodist Episcopal Church in Smithfield, which met every Sabbath morning at sunrise ; and now, for the first time in his history, he commenced the close, systematic and prayerful study of the Holy Scriptures. How much he was profited by his connection with this Bible-class—in the formation of habits of thought and study, in the development of Christian character—and how much he was cheered and encouraged in the service of his Master can never be revealed.

After serving as merchant's clerk for several years, he commenced the mercantile business for himself in Smithfield, and prosecuted it with great energy and success for about seven years. There is one fact connected with his commercial life that it might be proper to mention—it may be of benefit to some one. At this time it was the prevailing opinion among business men that no merchant, in conducting such a store as was usually kept in the country or small towns, could possibly succeed without selling alcoholic liquors. This prevailing opinion was brought to the attention of Mr. Wills, and he carefully considered it. Finally, after a most intelligent and thorough investigation of the subject, and after praying God's direction as to what he should do, he came to the conclusion that the selling of alcoholic liquors was wrong, and that, make or break, he would not sell it. And this conscientious conviction controlled him throughout the whole of his life as a merchant, and, notwithstanding he sold no liquors, he succeeded far beyond his most sanguine expectations.

Although Mr. Wills was a merchant and attended to his business strictly, he found time to devote to the Church. He was Sabbath-school teacher, superintendent, class-leader, prayer-meeting conductor, and for some time labored Sabbath afternoons for the improvement and salvation of the negroes of Smithfield and surrounding country. Many negroes were made sober and kept temperate by his Sabbath afternoon lectures to them, and many were converted and added to the church in Smithfield through his agency. Nor did he neglect the cultivation and improvement of his mind. Nearly all his nights, until a late hour, and his leisure moments he employed in studying Latin, Greek, French, etc., under competent instructors. While he was thus prosecuting his secular business and employing all his

leisure time in study, he became thoroughly convinced that God called him to the regular work of the ministry. As soon as this conviction took full possession of his mind, he resolved, by the grace of God, promptly and faithfully to obey. He at once commenced closing up his business, and on the day he sold out his entire store he was licensed to preach. Then, to prepare himself more fully for his ministerial work, he entered as a student the University of Virginia. How he studied there, the benefit he derived from the instructions of the learned professors of this great institution, cannot be mentioned.

Returning from the University at the close of the session in 1845, he entered the Virginia Annual Conference the fall of the same year, and was sent as an assistant to Rev. George Bain, on Sussex Circuit. The next year, 1848, he was ordained deacon by Bishop Capers, at the Conference in Elizabeth City, North Carolina, and was returned to this circuit by himself. In 1849 he was stationed at High Street church, Petersburg, Virginia. In December of that year (1849) he was married to Miss Cornelia Durant Taylor, of Sussex county, Virginia. On the first day of December, 1850, in Centenary church, Richmond, he was ordained elder by Bishop Paine. In 1850 and 1851 he was stationed in Leesburg, Loudoun county, Virginia; in 1853-'54, in Lynchburg, Virginia, at the Third Street church, now Centenary; in 1855 he was stationed at Cumberland Street church, Norfolk, Virginia. This was the year of that terrible scourge of yellow fever, in which large numbers were stricken down. He lost seventy-two members of his church, an aunt living in his family, his only child, not quite three years old, and he himself was so near the gate of death that his life was despaired of and his name recorded among the dead in the newspapers of the cities of Virginia. In 1856 he was returned to Norfolk, and during that year, his health having partially failed, he was persuaded by Bishop Early to take the agency of the Virginia Conference Tract Society in 1857, to recuperate his health by traveling. In 1858 he was continued Agent. In 1859 he was stationed in Alexandria; and in the same year was elected President of the Wesleyan Female College, at Murfreesboro, North Carolina. At the commencement of the fall session of the College he entered upon the duties of President, and remained in this position until the close of the session in 1861, when he resigned. In 1862-'63, while the Confederate war was raging, he was on Hanover Circuit, and in 1864-'65 he was on Louisa Circuit. In 1866 he was appointed Presiding Elder of the Eastern Shore District. At the end of this year this little district, having been properly organized, was attached to the Norfolk District, and he was appointed Presiding Elder of it. This was in 1867, and in 1868, 1869 and 1870 he was continued on the Norfolk District. In 1871, 1872 and 1873 he was Presiding Elder of the Petersburg District; in 1874, 1875, 1876 and 1877 he was Presiding Elder of the Richmond District; in 1878 he was Presiding Elder of the Charlottesville District. He then served the Lynchburg and Eastern Shore Districts till 1884; then Elizabeth City, two years; Churchland, two years; then, by request, he was, after a long service, granted a superannuated relation. But his zeal forbids retirement and rest. He is now pastor of Effingham church, Portsmouth, Virginia.

REV. JOHN BONNEY DEY.

In public and in private his feet seek for the central track of the narrow way. His faults lean to virtue's side. His eye is single. He would have pleased the heart of the strict but wise St. Bernard. He is the Cato of the Conference. He has been an omnivorous reader. His profiting appears to every audience. He offers only the "well-beaten oil," and it is perfumed by a heavenly fragrance. His sermons please the taste and stir the heart. He has served the Church for thirty-three years in the county, town, city and on the district. He was Agent of the Tract Society of the Confederate army. He is a native of Virginia, and in his sixty-sixth year. Now superannuate, and living in Ashland, Virginia.

REV. WILLIAM ANDREW ROBINSON.

This useful but afflicted preacher is a native of Gloucester county, Virginia, dating his life from December 11, 1815. His father died when our brother was young, and left his son an orphan at five years of age. His educational advantages were very limited. He was converted under the ministry of Rev. Henry B. Cowles, in his native county, in the month of August, 1837. He joined the Methodist Episcopal Church, South, as soon thereafter as he conveniently could. He passed through the grades of class-leader, exhorter and local preacher.

He entered the Virginia Conference in the fall of 1851, and continued in the active ministry until 1861. Since then he has been a supernumerary. Bad health has restricted him in his work. He serves as a colporteur when his condition will allow.

REV. JAMES LEAK SPENCER.

In the sketch of this minister, the call that leads men to forsake all and follow Christ is conspicuous. In his case, though the struggle was protracted, yet the recompense of reward was a greater magnet than the pleasures of sin for a season, for he saw Him who is invisible.

Dr. Spencer has added the Christian courtesies to the graces of polished life, and there is

none more fitted for every grade of society than this elegant gentleman. His civility and easy manners are not the veneer of fashionable society, but the smoothness and finish that grace and good breeding have wrought upon original material of native worth. The Conference holds him in high estimate. He has served the Church to the edification of the people of God and to permanent material gain. His affability, faithful pastorate and winning addresses from the sacred rostrum, with a discretion and an aptness for conducting affairs, put a value upon him as a successful minister.

He is a son of Dr. John and Elizabeth W. Spencer, and was born in Cumberland county, Virginia, June 14, 1826. His parents were Presbyterians. When about six months old he was dedicated to God in holy baptism. This fact was often dwelt upon by his parents in conversation with him in his early years, and he was impressed with all the particulars, and that he thereby and thenceforth was the Lord's. He was often deeply impressed with his obligations to serve God. In 1840 he boarded in the family of Mr. Beverly Crowder, a Methodist. A daughter pressed upon him the obligations of a Christian life, and his heart cried out for salvation; but these religious influences were broken up by his removal to another boarding-school. In the summer of 1841, at a Quarterly Meeting held by the Revs. John Early and Martin A. Dunn, he professed religion, and, after consultation with his parents, united with the Methodist Church. At that meeting he felt a call to the ministry, but hushed it, because it appeared to him presumptuous and self-righteous. Twelve or eighteen months after, owing to some unkind treatment he received from a local preacher, he withdrew from the Methodists. For some years he walked in darkness and trouble, never grossly immoral in the eyes of the world, yet feeling he was a sinner.

In 1845-'46 he attended the medical lectures at the University of Virginia, and 1846-'47 lectures at the Jefferson Medical College, in Philadelphia, where he graduated in March, 1847, and returned to practice medicine at the place and among the people with whom his father had lived and died.

In August, 1848, during the meeting of a Baptist Association near his mother's home, he professed religion in the cellar of his office. His conviction of sin was deep, strong and pungent. He was overwhelmed under a sense of his condemnation, and had gone down into the cellar, carrying with him the New Testament and James's *Anxious Inquirer*. While reading the latter, he was directed to the third and fifth chapters of Romans. He read the former chapter, and commenced reading the first verse of the fifth chapter, when he felt that he was justified, and had peace in believing. His assurance of his pardon and acceptance with God was clear and undoubted. His peace was perfect. He carried all to God in prayer. Methodism was very feeble in his immediate neighborhood. He attended the ministration of other churches. The Methodists preached in the week, or of a Sunday afternoon once in the month. He read the confession of faith and other creeds, but, finding by chance an old Disipline, became satisfied that the Methodist Church was the place for him, and joined it. Soon he was appointed class-leader and exhorter.

On September 26, 1848, he was married to Miss Mary M. Ford, a pious, devoted Methodist lady, who died in January, 1850, in great peace. He was overwhelmed in grief. He wondered why it was that God thus afflicted him if He loved him. He sought to solve the question by earnest prayer and fasting. When thus exercised, in February or March, the thought came into his mind that this affliction was imposed that he might be turned to the itinerant ministry. The thought was entirely repugnant to his diffident nature and hostile to his worldly plans. The conviction of a call to the itinerant ministry grew. In reading



Yours truly
J. S. Rogers

Yours in Christ
H. F. Bain

Yours truly
Yours fraternally
A. M. Hall



Yours truly
W. H. Blunsden

Yours truly
J. H. H.

Yours truly
L. A. L.



J. S. Rogers

Yours truly
J. S. Rogers

Yours sincerely
Chas. M. Briggs

of the holy vocation, it was increased. He sought to compromise by being a local preacher, remaining on his farm and attending to his profession; but no compromise could be made. The struggle continued, but the call to the itinerant ministry was pressed upon him with more force and clearness. In August the conflict was fiercest. He fell upon his knees, crying, "O Lord, I am unworthy, unfit; but go with me, and I will go." In less than an hour he told his mother, and asked her consent. She was a widow, and he the only child near her; yet she said: "Yes, my son, go; and God bless you. I count it a great honor that God has called a child of mine to be a minister of the Gospel. When you were an infant, on my lap, I gave you to God, and now I have lived to see you called to preach."

He sold his farm, gave up the flattering prospects of his profession, and was received on trial in the Virginia Conference, November, 1850, sitting in old Trinity church, Richmond, Virginia. His first year was on Nottoway Circuit; next time, in Edenton, North Carolina; 1854, Chaplain to Randolph-Macon College; 1855-'56, in Elizabeth City, North Carolina; October, 1855, was married to Miss Martha A. Fitzgerald; in 1857-'58, traveled Lunenburg Circuit.

While at the Conference in Portsmouth, November, 1858, he was called home, when his only brother died, leaving his aged mother in failing health, without any one to care for and nurse her. She was blessed with an abundance of this world's goods, but no one to minister as a child should; hence, he did not go to his appointment that year, but remained, nursing his mother, expecting her to die every week.

At the Conference in Lynchburg, November, 1859, he was given by Bishop Early a nominal position. In December his mother passed away peacefully. The labor and anxiety of 1859, followed by the great amount of secular business necessary for him to attend to, and the efforts to keep up his preaching regularly, prostrated him. His health improved; he was enabled to enter the regular work again in November, 1872, when he was sent to Caroline Circuit for two years, and then assigned to Hampton for two years. He has served Eastville Circuit four years; Liberty, four years; Petersburg (Wesley), two years; Norfolk (Asbury), two years, and his present charge is Fox Hill.

REV. OSCAR LITTLETON.

He holds a firm position in the Conference ranks as a wise and careful disciplinarian, a preacher of uncommon powers, and a Christian with a single eye and of deep devotion—a minister with a spotless and fruitful record. His social virtues have won a large circle of friends, among them the members of the Conference, and his ability commands the consideration of all.

He was born in Leesburg, Loudoun county, Virginia, September 26, 1830, and converted at the age of sixteen, under the ministry of Rev. John S. Martin, of the Baltimore Conference. At this time not a member of his father's family was a professing Christian; but God soon employed his conversion as the means of bringing his father, mother and sister to Christ, and all joined the Church at the same time. Through the influence of a pious lady

he was very early in life brought into the Sunday-school, where for years he was carefully instructed by teachers whose names he will never cease to revere. He now looks upon the Sunday-school as his foster-mother, who early nourished his young soul with the Bread of Life, and finally brought him to Christ and into the ministry.

From the time of his conversion until he entered the ministry, he does not remember a single occasion when he failed in his attendance upon the Sunday-school, the class-meeting and the young men's prayer-meeting, if it was at all in his power to be present; and these means of grace he regards as having had a powerful influence in forming his Christian character.

When about eighteen years of age, under the ministry of Rev. T. L. Hoyle, of the Virginia Conference, he was granted license to exhort; but from this he shrunk to such an extent that he never exercised his gifts in that way upon more than one or two occasions.

After much persuasion, he consented to enter upon the great work of a Methodist preacher for life. The persuasion was not necessary to convince him that God had called him to the ministry—of that he has never had a doubt—but it was necessary to satisfy his mind that he ought to begin such a work at so early a period of his life and with so little preparation. At the time he actually began he was only nineteen years and six months old, and when sent to his first circuit had never even attempted to preach a sermon. His first work was given him by Rev. J. H. Davis, Presiding Elder of the Fredericksburg District, Virginia Conference, as the helper of the honored and aged Joseph Carson, on the Fauquier and Stafford Circuit. His first attempt at preaching was in Stafford courthouse, standing in the place occupied by the judge when the court was in session. It was in the afternoon of the third Sunday in March, 1850, Brother Carson being present. This effort, which was accounted by all a failure, lasted only twenty minutes. Brother Carson, without intending it, added to the mortification of the young preacher by saying: "Brethren, this is the youth—and you all see he is a youth—who has been sent by the Presiding Elder to try and labor with us during the balance of the year."

In November, 1850, he was received on trial into the Virginia Conference and sent to Warrenton Circuit, under Rev. Martin A. Dunn. After this year he assumed the responsibilities of the ministry alone. He has filled, with varied success, the following appointments: Gosport Station, Farmville Station (at two different periods), Loudoun Circuit, Clay Street, Richmond, and Manchester Stations, Smithfield, Louisa, Henrico, Amelia, Cumberland, Atlantic, Pungoteague, Gloucester and Madison Circuits. In 1880 he became Presiding Elder of Danville District; in 1884, pastor High Street, Petersburg; 1886, Presiding Elder of Farmville District—his present position.

During the thirty-nine years of his ministry he has been instrumental in the conversion of many souls. In one year alone, on Pungoteague Circuit, he received two hundred and fifty members into the Church.

His marital relation has been exceedingly pleasant and profitable, both to him and his work. In November, 1855, he was united in marriage to Miss Martha E. Bernard, daughter of Brother Overton Bernard, of Norfolk, Virginia. She passed away in great triumph in September, 1865, leaving three children. He was married to Miss Alice M. Bernard, June 18, 1868, with whom he is now living in happy wedlock.

REV. WILLIAM GOODWIN WILLIAMS.

Mr. Williams is of powerful frame and full of vim. God has endowed him with two invaluable gifts—courage and common sense. He never flinches before the face of man nor commits a blundering folly. He has his wits about him and the heart of a lion. Oftentimes in the pulpit there is a volume of eloquence that compels conviction. His expounding of Scripture is clear and strong. He is wise in the management of Church business. Nothing goes by loose ends. He leaves his field in good heart and well tilled. It can be readily understood that a preacher of such native powers would get a firm hold on the people in a new State; and we know that during the years Mr. Williams resided in Texas he wielded considerable influence among laity and preachers. His masculine character and power as a public speaker, with his readiness for emergencies, made him a man of note in the Commonwealth of the Lone Star. In social life, Mr. Williams is a choice companion. As a friend, he can always be counted on. His robust body is the outfit of a stout and noble heart; his purposes are high; his acts are worthy of his great vocation. The centurion of the “Tenth Legion” had no manlier fiber.

William Goodwin Williams, second son of Richard and Charlotte Johnson Williams, was born in Nansemond county, Virginia, January 5, 1833. His early education was received from private teachers and schools of the neighborhood. At the early age of four years he was on one occasion so blessed of the Spirit that he rejoiced in God as his Father. In 1841 he was regenerated by the Spirit, and joined the Methodist Episcopal Church at a meeting held by Rev. Robert Michaels in Smithfield, Isle of Wight county, Virginia. In 1848 he entered Emory and Henry College, with the view of preparing himself for the law; but God ordered it otherwise.

In 1850, on the Jonesville Circuit, Holston Conference, he was licensed to preach as a local preacher. He at once returned to the home of his childhood, in Eastern Virginia. Rev. W. B. Rowzie, Presiding Elder of Petersburg District, appointed him to help Rev. T. H. Jones, on Smithfield Circuit. In November of the same year he joined the Virginia Conference, at its session in Richmond, Virginia, at which Conference he was stationed at Manchester, Virginia. In 1851 he was assigned to High Street, Petersburg; 1852, to Manchester; 1853, to Harrisonburg, Virginia; 1854, he was appointed to form a congregation at Wesley chapel, Petersburg; 1855, returned to Wesley chapel, Petersburg; 1856, Hertford, North Carolina; 1857, Clarke Circuit. He had the honor of laying the first brick in the Southern Methodist church in Winchester. In 1858 he was located for the purpose of traveling in the West. He was ordained deacon by Bishop Capers at Fredericksburg in 1852; elder, by Bishop Pierce, at Norfolk, 1854. From January, 1859, to December, 1869, he was in Texas. In the spring of 1859 he had charge of the Masonic Academy in Hempstead, in that State. In the fall of the same year he joined the East Texas Conference, at Palestine, from which he was sent to Clarke and McKenzie College. In July, 1860, he was elected President of Starville Female Institute, a Conference school, to which he was appointed by Bishop Andrew in the following November. In September of 1861 his health failed, and he located in November. From 1862 to 1866 he traveled and preached as he was able. He spent 1867

in the home of his youth. In 1868, in feeble health, he took work again in the Virginia Conference—first under E. P. Wilson, Presiding Elder, at Clover Hill and Coal Field. He re-entered the Virginia Conference in 1869, and was sent to Nelson Circuit; in 1870 he was stationed at Second Street, Portsmouth; 1871-'75, on Henrico and Charles City Circuit; 1875, sent to Mathews Circuit; 1876-'79, sent to Hanover; 1879, Chesterfield Circuit; 1883, East Dinwiddie; 1886, Prince George—where he now has his charge.

REV. JOHN GALLATIN ROWE.

This minister is a type of the best workers in Methodism. Wise conning of plans, and then energy in execution, are the elements in the character of such men. There is no raveling in their works, no weeds in their fence-corners. Prudence and grit are all mixed in them. Whatever the Conference commits to Rowe, all are sure there will be no half-way measures nor collapse. There is a certain religious thrift in his conduct of affairs. An old church, partly complete, with a cowed membership, will be transformed into a neat and handsome edifice and a spirited congregation under his magical wand. A dead Sunday-school gets life by contact with his electric courage. He vivifies everything. He aims at results. Compliments to his preaching do not satisfy his sense of duty. He enjoys the bloom and fragrance, but is anxious till he sees the rich clusters and the ripe fruits. A quick, though slender, pushing man, a clubable, social person withal.

He is the son of George and Lucy Rowe, and was born in Fredericksburg, Virginia, February 27, 1827. He was educated chiefly at the Fredericksburg Male Academy, of which Thomas H. Hanson, one of the best linguists, was principal, and Messrs. Powell and Forbes, professors. His parents were strict members of the Baptist Church. From his earliest recollection he attended Sunday-school and the ministry of the Word in this Church. He professed religion, October 27, 1847, at a revival in Fredericksburg, under the ministry of Rev. John Lanahan, of the Baltimore Conference, Methodist Episcopal Church. There was no Methodist Episcopal Church, South, in Fredericksburg at that time. The next year (1848) the Church divided, and he united with the Methodist Episcopal Church, South. As his parents, two brothers and two sisters, and all his relatives and friends who belonged to any Church, were members of the Baptist Church, and he wished to join the Methodist Church, if he could conscientiously, he took time to consider the matter well. After a few weeks of deliberation and prayer, he joined the Methodist Church. He soon felt called to preach, was licensed to exhort in the fall of 1848, and licensed to preach, January, 1849. He was then employed by Rev. J. H. Davis, Presiding Elder, to labor on Westmoreland Circuit, of which Rev. H. H. Gary was preacher in charge. The change from an active to a sedentary life, constant and hard study, produced indigestion to such an extent he was compelled, in the spring, to leave the circuit and rest from work. His health improving, he joined the Virginia Annual Conference at Petersburg, November 7, 1849, and was appointed to Mecklenburg as junior preacher; in 1851 and 1852, Middlesex, a new circuit of five appointments, cut off from Gloucester, to be served by a single man—but he was married. Capt. Robert Hea-

ley, a rich and liberal steward, invited him to bring his wife to his house. At the first quarterly meeting he proposed to the Quarterly Conference, if they would raise the quarter-age, he would board the preacher and his family without charge. At the close of the year he wrote the Presiding Elder of the district, if Brother Rowe was returned, he would board him and his family on the same terms, but would not agree to board any other preacher in the Conference. He was reappointed to Middlesex, and reckons those years among the happiest of his life. There were eighty-three conversions. In 1853, sent to Cumberland—sixty-four converts; 1854, Pasquotank. As he did not go to this field of labor, he made the following record of the matter, and his work in 1854, which we copy:

“As my health was bad last year, I concluded at one time not to take work this year; but was persuaded to do so by some of the preachers, and one of the Presiding Elders promising I should be provided with work suitable to my case. When the appointments were made, the work was so unsuitable—sixteen appointments in four weeks—one of the Presiding Elders advised me not to go. I was engaged in merchandise for a living, and preached at appointments near and in Fredericksburg. I preached in Fredericksburg a good deal the latter part of this year, as Brother Christian, the pastor, had to leave on account of ill health.”

In 1855 and 1856 he served on King George—forty-eight conversions; 1857 and 1858, Westmoreland. In 1857 Rev. John H. Payne (now dead) was his colleague. There was a revival at every one of the seven appointments, resulting in two hundred and sixty conversions. In 1859 and 1860, Caroline—eighty-four conversions; 1861 and 1862, Middlesex. Owing to the condition of the country, on account of the war, he only held two protracted meetings of a few days, at which there were some few conversions, ten or fifteen; 1863, 1864, 1865, King and Queen—two hundred and twenty-seven conversions; 1866, 1867, 1868, 1869 till May, Caroline—one hundred and eighty-three conversions. In May, 1869, he was appointed Agent for the Virginia Conference Sunday-school Society; which post he filled until Conference, 1871. He was then appointed Agent of the Virginia Bible Society; in which service he labored until Conference, 1877, when he was appointed to Caroline the third time. The circuit had been divided in 1876, and he only had four of the seven appointments which formerly constituted Caroline. There were seventy-two conversions in this charge in 1878. In 1880 he had charge of Caroline; in 1881 his health failed, and he was associated with the pastor on Bowling Green; in 1882 he became a superannuate—which is his relation now.

During the time he has been in the pastorate he was instrumental in building three churches, completing two, and in purchasing and furnishing one parsonage.

REV. JAMES R. WAGGENER.

He is a native of Clarke county, Virginia, and in his sixtieth year. He was born January 24, 1830, and born again, at a meeting conducted by Revs. G. W. Harper and James F. Brannin, in September, 1848. He went through the old Methodist curriculum of class-leader, exhorter and local preacher. The Virginia Conference received him on trial in 1849, and

he continues a member to this date. His career has been marked with revivals of great power and numbers. Whether in the Confederate army, or in the Valley of Virginia, or in the eastern section of the State, the ministrations of Mr. Waggener have brought large increase to the Church. At a meeting held in Rockbridge two hundred and thirty-seven were converted. On the Buckingham Circuit, in 1864, nearly five hundred made a profession. He has enjoyed universal popularity in his charges. The simple statement that he has married nearly seven hundred couples testifies to the personal consideration in which he has been held.

Mr. Waggener has quiet and winning manners in the social circle and persuasive speech in the pulpit. He is the father of the Rev. W. O. Waggener, of the Virginia Conference. His second work had twenty-eight appointments in one month—the Valley Circuit. He has been married twice. He is on the superannuated list.

REV. LEMUEL SUTTON REED.

Rev. L. S. Reed is one of the valuable contributions of the North Carolina constituency to the Virginia Conference. He is an honor to the State of his nativity and an ornament to the Conference of which he is a member. He was born in Perquimans county, May 5, 1819. In the same county, at Oak Grove church, August 13, 1838, under the ministry of Rev. Gervas M. Keesee, he was converted to God, and at once joined the Methodist Episcopal Church. A while after he married Miss White, of Pasquotank county—a worthy companion and faithful helpmeet—and followed the vocation of a teacher. While teaching he was licensed to preach by the Quarterly Conference of Pasquotank Circuit, October 16, 1846. In November, 1848, at the Conference in Elizabeth City, he applied for admission into the traveling connection; but being pale and thin from a severe bilious attack, the Conference was warned by a leading member against taking a man who would likely be in his grave in a few years, and leave a helpless family to be taken care of, and his application was rejected. His rejection, though disappointing to his Presiding Elder, Rev. Thomas Crowder, and distressing to his friends, was meekly borne by himself, and was accepted as a providential indication that his call was only to the local ranks. He peacefully pursued his quiet vocation; but in November, 1849, at the request of his same Presiding Elder, he renewed his application to the Conference at Petersburg, and, without a dissenting voice, he was received—his former prophet of evil voting in his favor, and continuing ever after his steadfast friend and admirer. His present robust frame and vigorous activity signally disprove the divine inspiration of the early prophecy.

In 1851 he was ordained a deacon by Bishop Andrew, and, in 1853, an elder, by Bishop Paine. For forty years he has gone in and out as an active itinerant Methodist preacher. He has served his generation well, by the will of God. The lines have fallen to him sometimes in pleasant places, sometimes in hard ones; but he has never complained, and has, in all, shown himself a workman that needeth not to be ashamed.

Twenty of the forty years of his ministerial service have been spent in the circuit work and twenty in the district. Currituck Mission, Gloucester Circuit, Princess Anne, Gates, Murfreesboro, Prince Edward, Bedford, Nottoway, Brunswick, East Rockingham, of the Baltimore Conference—where he spent the year 1870, to be near an aged female relative; Amherst, and Henrico, have been the fields of his circuit labors. Charlottesville, Murfreesboro, Norfolk, Danville, Farmville and Petersburg, where he is now serving his third year, are the districts that he has presided over. His footprints are thus to be found in every section of our Conference, from the mountains of Virginia to the seaboard of North Carolina, and the Church has prospered wherever he has gone.

In the General Conferences of 1874 and 1878 he served as a delegate from his Conference; and in the General Conference of 1886 he sat, a part of the time, as an alternate in place of Rev. W. W. Bennett, D. D., who was too feeble to attend the session through.

His present wife, who is his second, was Mrs. Kyle, of Harrisonburg, Virginia. She is an active, vigorous woman, worthy and well qualified for the position she fills. Six children live to honor his name. Two are in the Virginia Conference itinerancy—Rev. James C. Reed and Mrs. J. W. Blincoe; two are in Kansas, both sons—one a farmer, the other a judge of the Eighteenth Judicial District; one, the youngest son, is at Mt. Vernon Barracks, Alabama, as surgeon of the United States Army; the last, and only child by the present marriage, is Mrs. D. T. Elam, of Farmville, Virginia, an educated and accomplished Christian lady.

In person, Mr. Reed is above medium size. He has a stout, strong, well-proportioned body; a small, bright eye; an open, pleasing countenance; a warm, generous heart; a kind, gentle spirit. His head is crowned with an ornament of gray hair, which corresponds well with his full, whitening beard, and marks the maturity of a well-spent life. He is now a father among us—a father we delight to honor. Around the fireside he is genial, approachable, communicative. His conversation is seasoned with salt, and is pure, wholesome and entertaining. His walk excites a slight suspicion of lameness, but he is never tardy at the call of duty. His appointments are met on time, and younger men have to move with stirring step to keep up with him.

In the pulpit he is clear, deliberate, instructive. His sermons bear the marks of close study, keen insight, accurate observation, mature experience, and they are fresh, forceful, practical. He does not use any manuscript nor attempt any display, but gradually rises with his theme, and often strikingly exhibits the beauties of holiness, the riches of grace, the glory of Christ. His style is simple, natural, vigorous, and the mind quickens and the heart glows as he earnestly and stirringly delivers the word of truth. He has hundreds of written sermons, but does not attempt to memorize.

In the councils of the Church he is grave, alert, informed. He perceives clearly what ought to be done, and he estimates correctly and judges discriminatingly concerning the men and the measures adapted to the work. He is a wise counselor. Bishops trust him, young men confide in him, colleagues confer with him.

In a note, which I here transcribe, he says: "I now begin to realize that I am getting old. Before the Sketches of 1890 are published, I shall, if alive, have reached my three score years and ten—the time allotted to man on earth. I deprecate growing sour and fault-finding. I want to get old gracefully. I can truthfully say that I have never chafed or fretted about an appointment. I have never had a private conversation with a Bishop about my appointment. From the beginning on Currituck Mission until now, I have had as good, or

better appointments than I have deserved. I have traveled the most laborious circuits and districts in the Conference, and I have had but little sickness and have lost but little time. I have twice retired voluntarily from the Presiding Eldership, and have never asked to be put back into it. I have sat in the council with the old Bishops and with the young for twenty years, and I can testify that they have all been kind and thoughtful of the interests of all the preachers; and I can say the same of the Presiding Elders with whom I have been associated, both the living and the dead. In the changes incident to the itinerancy, there may have been hardships; but I have never known or heard of a case where they were purposely inflicted. Let others say what they will, I am proud of my Church and of the record she has made; and now, at the age of seventy, as I look back upon the past, I thank God that I was ever permitted to enter her communion and to serve at her altars. I am sure the Church has done more for me than I have for the Church, and I shall go down to the grave her debtor."

REV. WILLIAM F. BAIN.

He is the third son of Rev. George A. and Frances M. Bain, and was born in Williamsburg, Virginia, July 20, 1831. His father being a member of the Virginia Conference, his son spent his boyhood, up to his fifteenth year, in the home of an itinerant. Then the family was located in the city of Petersburg, Virginia. Young Bain was converted April 8, 1847, under the ministry of Rev. G. W. Langhorne, and joined the Church on the 11th as a probationer, and after six months' trial was received in full connection; made class-leader by Rev. N. Head in 1850; licensed to preach by the Quarterly Conference of Washington Street Station, and recommended to the Virginia Conference in October, 1851, Rev. H. B. Cowles, Presiding Elder. He was received at the Conference holding its session in Alexandria. He has traveled the following circuits: 1852, Gloucester, as junior, with Rev. L. S. Reed; 1853, Murfreesboro, North Carolina, with Rev. J. D. Lumsden; ordained deacon in Lynchburg by Bishop Paine; 1854, contrary to his expressed wishes, was sent in charge of Fauquier; 1855, Manassas; ordained elder in Petersburg by Bishop James O. Andrew; 1856, Lunenburg; 1857, Staunton Circuit; 1858, Mathews; 1859, Amelia; 1860-'61, Springfield; 1862-'63-'64-'65, Campbell; 1877-'78-'79-'80, Bedford; four years in charge of Dorchester Circuit, Maryland; two years on Madison Circuit. He is now serving Louisa Circuit.

When he joined the Conference he made two vows unto the Lord: First, that he would not marry until he had traveled four years; second, he would never locate until God located him in the grave. The first he kept; the second he is keeping, and hopes to keep unto the end.

If a concensus of opinion were made in the Virginia Conference as to the men who would have stood by the prisoner of the Pretorium, one name would certainly be on the list—William Field Bain. His mind is made up. A sense of duty rules his actions. In the pulpit he declares the whole counsel of God. His sermons are not the playthings of a lute, tickling

the fancy and pleading for applause. They are the outgivings of a man bent on acquitting himself of a high responsibility. There will be no blood of sinners unwarned on his garments. As a pastor, he is faithful in small as well as great matters—conscientious and diligent. He shirks no duty, however irksome; he neglects no means to bring success to the glorious cause. This clear-headed, large-hearted, firm and indefatigable minister brings a blessing wherever he labors.

REV. JOSEPH JOHN EDWARDS.

The likeness of this minister does not belie the character. The rounded and pleasing features give token of an equable mind and a genial temper. It would be evidence of excessive ill-breeding to find a man rude to so gracious a gentleman. Mr. Edwards moves through life with no angularities to annoy, or petty vanities to be annoyed. A welcome awaits him when his brethren meet him in Conference, or when he turns to any hearthstone in his charge.

He has enjoyed excellent advantages of mental training. He is well equipped by study and careful preparation for a successful career in the pulpit. Many of his discourses are of care, polish and literary adornments. He delivers them with grace and force. He is the father of the Rev. T. O. Edwards, of the Virginia Conference.

He is a son of J. D. and Phoebe Edwards; was born in Surry county, Virginia, December 28, 1826. His ancestors were from England. He received his education at Richmond, and at William and Mary College. After this he studied law at the law-school of the Hon. Mr. Maxwell, Richmond, Virginia. In the year 1849, in the city of Norfolk, Virginia, he commenced the practice of law. The same year he was united in marriage to Miss Louisa G. Esher, who has "done him good and not evil all his days"—a model wife of an itinerant; wise, firm and amiable. In September of the same year he was converted under the ministry of Rev. John E. Edwards, D. D., then pastor of Cumberland Street church, Norfolk, Virginia. He felt it his duty to become a minister, and, in the fall of 1850, he joined the Virginia Annual Conference. His first charge was Gosport Station, now called Wright Memorial church, Portsmouth, Virginia. At this place he had a revival meeting which lasted from May to October. In 1851 and 1852 he was sent to Suffolk, Virginia; 1853, Eastville Circuit, Virginia; 1854, Charles City Circuit, Virginia; 1855, Farmville, Virginia; 1856, Greenville Circuit, Virginia; 1857, Richmond, Virginia—but before the close of the year he was sent to Hampton, Virginia, to fill a vacancy caused by the sickness of Rev. J. P. Woodward. In 1858-'59, Hertford, North Carolina; 1860-'61, Pasquotank Circuit, North Carolina; 1862-'63, Harrellsville, North Carolina; 1864, Sussex Circuit—but the parsonage being destroyed and the Northern forces having possession of that county, the Presiding Elder told him to remain on the Harrellsville Circuit; in 1865, Currituck Circuit, North Carolina; 1866 he was transferred to the Baltimore Conference; in 1867-'68, West River Circuit, Maryland; 1869, Kent Circuit, Maryland; 1870, Gap Mills Circuit, West Virginia; 1871, transferred to Virginia

Conference, and sent to Hampton, Virginia, to fill the vacancy caused by the death of Rev. T. C. Jennings; 1871, South Norfolk Circuit, remaining four years; 1875, Princess Anne Circuit, staying four years. At all these places he was blessed with gracious revivals. He has also served Gates, Halifax, Charles City, Goochland. He was superannuated in 1886.

REV. CHARLES H. BOGGS.

Charles Henry Boggs was born in the town of Greencastle, in the beautiful "Cumberland Valley" of Pennsylvania, December 27, 1830. His father was Dr. John Boggs, an eminent physician—a man widely known and loved for his intellectual and moral worth; his mother, Isabella Craig Allison—a woman of great strength and beauty of character. As the names indicate, they were of Scotch-Irish descent and, of course, Presbyterian. They had eight children, whom they endeavored to rear "in the nurture and admonition of the Lord."

The subject of this sketch attended the schools of his native town until sufficiently advanced in years and books, when he was sent to West Jersey Collegiate School, at Mount Holly, New Jersey. On finishing the course here he entered Pennsylvania College. It was the earnest desire of his father that he should become a physician, and, with that in view, he bequeathed to him a fine medical library, instruments, etc. In accordance with this expressed wish, he commenced the study of medicine, reading in the office of Dr. William R. Weisiger, in Manchester, Virginia—his brother, Rev. F. J. Boggs, having in charge the Methodist Episcopal Church, South, at that place. His life up to this time had been excessively free and easy, not to say reckless.

Soon after beginning his studies here the Church and community were visited by a special religious interest. Not a few in the village and surrounding neighborhood entered upon the new life, and among them the young brother of the pastor. He was soundly converted, and from the first felt an irresistible impulse to preach the Gospel. Resolving to give himself to the work, he abandoned the study of medicine, and in his eighteenth year entered upon a course of reading to qualify himself for the responsible work before him. He was directed in his studies by his brother, Rev. F. J. Boggs, Dr. Nelson Head and Rev. G. W. Langhorne. He made rapid progress in the study of theology, and in 1851 was licensed to preach by the Quarterly Conference of High Street church, Petersburg. In the fall of the same year he was admitted on trial in the Virginia Conference at Alexandria, and sent to Lexington Circuit. Appomattox was his next field; then Goochland; next, King William. In 1857 he was transferred to West Virginia Conference, and traveled Monroe Circuit one year. He returned to the Virginia Conference in 1858, and traveled Caroline Circuit. When the war broke out, and our lovely Southern land was laid waste and desolated, he, contrary to the advice and importunities of kindred and the friends of his youthful years, enlisted in the weaker cause, and was commissioned Chaplain of the Ninth Virginia cavalry, serving faithfully until the close of the war, when he located on his farm in King William county,

continuing, however, to preach every Sabbath, and giving a home and help to all the ministers placed in charge of King William Circuit.

In 1871 he moved to Missouri, connecting himself with the West St. Louis Conference, and remained in active work for four years, serving successively the churches of Dover, Brownsville and Waverly. Then bereavement's dark hand was laid upon him, and, sorrow-stricken and homesick in this land of strangers, he turned his face once more to "Old Virginia," resuming work here never to cease until the Father shall say, "It is enough! Come up higher."

Since returning to the Virginia Conference he has served the Circuits of Buckingham, two years; Cumberland, two years; Sussex, two years; Cartersville, one year; Hanover, four years; Bowling Green, one year, and Greene, two years.

During a ministry of thirty-eight years he has never failed to have his labors rewarded with revivals of religion, and in connection with those labors and in answer to his prayers, God has granted much spiritual good to his Church.

He was married in 1857 to Miss Octavia Campbell, of Westmoreland county, Virginia. Five children blessed their union, three living to maturity, two daughters and one son, the latter a promising young minister of the Virginia Conference.

The subject of our brief and imperfect sketch, "Charlie" Boggs, as his friends love to call him, is a man of medium height, stout and compactly built; gray hair and beard; a broad, intellectual forehead; dark blue eyes, which light up wonderfully in speaking; a mouth on which a smile loves to linger. He has a pleasant voice, and gesticulates well; is easy and dignified in the pulpit; a good speaker—he never fails to gain and hold the attention of his audience. He has many warm friends and admirers, and among all those lives here portrayed there is no nobler heart, no sweeter every-day piety, no stronger faith than is demonstrated in the life of Charles H. Boggs.

REV. WILLIAM HENRY CHRISTIAN, A. M.

Grace and culture, woven on a native woof of sterling character, have given the Conference a minister beloved for his noble qualities and admired for his wise work in the Church. The welfare of Zion is his chief joy. High motives control his life; unworthy acts are an abomination to him. A conscience void of offence towards God and man is his exalted aim. He never falters in duty. His voice and face invite confidence, and no man ever regretted opening his heart to him. He has served the Church in important positions—gaining always a host of attached friends—and built up the Kingdom of God.

His parents were Edmund and Mary Christian, and he was born in New Kent county, Virginia, June 8, 1825. His father, a farmer in comfortable circumstances, afforded him such educational advantages as were to be enjoyed in the neighborhood until he was old enough to profit by collegiate instruction. At this time he repaired to Dickinson College, Carlisle, Pennsylvania, where he remained for eighteen months. Subsequently he attended Randolph-

Macon College, Virginia, for two sessions, when he graduated as Bachelor of Arts, and in due course his A. M. degree was conferred upon him. He also graduated in some of the schools of the Virginia University, where he spent one session. He was converted in the sixteenth year of his age, at a camp-meeting in Charles City county. A moral youth, but full of life and gaiety, he visited the meeting with no idea of attending then to the great interests of his soul. The Truth, however, made its impression, and he sought and found the pearl of great price. The workings of his mind in connection with his conversion may be of profit to others. Deeply convicted under the preaching of the Word, he promised a friend, during the recess, that he would present himself as a subject for prayer in the afternoon. When that time came, however, his emotion was gone, and he felt the greatest aversion to presenting himself openly as a penitent, asking the prayers of God's people for his conversion; but his word had been given, and he must go; and he did go, with no feeling on the subject except that of aversion to the step which he was taking. At the altar he concluded that he would seek religion for a few days—it was worth that effort—and if he succeeded, well; if not, he would give up the struggle. The days came and passed, but, of course, our penitent found no peace in this state of mind. The camp-meeting was soon to close, and the thought flashed upon his mind, "I have been a penitent, and, of course, I cannot enjoy my gay and worldly companions as I once did, and yet I am not a Christian, and can have no comfort in that direction." Then and there he determined to find peace, if it could be found, though it might cost him a life-time effort and struggle. It was not long after this determination before God, for Christ's sake, shed abroad His love in his heart, and enabled him to read his title clear to mansions in the skies. But in a very short time after his conversion Satan carried him through a more severe ordeal. He was tempted to think that he had been mistaken about the matter; that he had never been converted. He determined to go again to God in prayer; and for a day and almost an entire night he wrestled in earnest pleading before God, until the darkness rolled away, and he was satisfied beyond a question of his acceptance with God, and never since has he doubted of the thoroughness of his conversion to God. After his graduation he taught school at an academy near Wilmington, North Carolina, for a year; and then, in November, 1852, in the town of Fredericksburg, Virginia, he united himself with the Virginia Conference, and from that day to the present has been engaged in the active work in the Church. His first appointment was to Fredericksburg, the seat of the Conference session at which he joined, where he served two years. He was then appointed professor in the Warrenton Female College, where he remained until elected President of the Raleigh Female College, which was a most flourishing institution. There he remained until, in 1857, he accepted the Presidency of the Petersburg Female College. Impaired health, from a severe attack of the measles while stationed in Fredericksburg, induced him to accept a position at first in a literary institution, and now, with restored health, he again entered the active pastorate, and was sent as Presiding Elder to the Nottoway District in 1858. There he remained for three years, and then, at the beginning of the war between the North and the South, he was stationed in Richmond. After spending two years at Union Station—a delightful pastorate to him—at the end of his lawful term at that place, he was sent to Clay Street church, Richmond, Virginia, where he remained for two years, and then, at the close of the war, he was sent as Presiding Elder to the Danville District. Remaining there for three years, he was next next stationed at Dinwiddie Street church (now Monumental), Portsmouth. At the end of two years he was transferred to Manchester; thence, at the end of two years, to Lynchburg, where he spent four years as the pastor of Centenary

church; and at the end of his term there he was appointed to Cumberland Street church, Norfolk, where, at the end of his third year, he was made Presiding Elder of the Murfreesboro District, which he served for four years. He has since been pastor at Manchester and Centenary, Norfolk, and now has charge of our church in Hampton.

Mr. Christian's call to the ministry was clear and decided; in fact, from early boyhood the impression was upon his mind that he would have to preach. He had other plans. After graduation, profitable positions, promising ease and luxury, offered themselves; but he felt that he must preach, or lose his soul, and so he yielded to what he felt was God's imperative demand upon him. During his ministry, in every pastoral charge which he has occupied, God has graciously revived His work and strengthened His cause.

REV. ALEXANDER McCABINE HALL.

A nimble and incisive mind answers to that name on the Conference roll. It is as bright and edged as a spring lancet. It has sometimes bled the wrong subject. Hall is a master of bizarre and biting satire. He shoots a briar for an arrow; and withal, there is naught of cruelty in him. He has let run to waste—washed away out into the sea—a wealth and mine of native gifts that would have made him, if miserly of his natural gifts, a millionaire in fame. He is a preacher of superior ability, and has many attached friends. He is married, and delights in a happy family.

His parents were Horatio and Eliza Hall, and he is a native of Norfolk, Virginia. He was born May 6, 1830. The first of his early education was received at home, his parents being persons cultured and literary in their taste. After the death of his mother he went to several good teachers until he was about sixteen years of age. He finished his education at Randolph-Macon College. A few years of his life were spent as a clerk in a dry-goods house in Norfolk. From childhood he was religiously inclined; and although from infancy naturally self-willed and imperious in disposition, he never at any period of life lost sight of the "one thing needful"—the religion of Christ.

Before he ever made a formal profession of religion he felt that he was, at some period of life, to preach the Gospel.

From the time that Mr. Hall was received into the Virginia Conference he has filled the following pastoral charges: Bedford Circuit, 1853, with Rev. Robert Scott as preacher in charge; 1854, Lexington, with Rev. John L. Clarke, senior preacher; 1855, Pasquotank, as assistant to Rev. A. Wiles; in 1856 he was sent to Indian Ridge Circuit, as preacher in charge for the first time; 1857, York Circuit; 1858, James City and New Kent; 1859, South of Dan; 1860, returned to York Circuit; 1861, he was sent to Eastville. Here, at the end of the Conference year, the troubles of the war forced him to leave for Williamsburg. In 1862 he did not take any regular work; in 1863 he did such work on the Peninsula as the operations of the army would allow; 1864 he was appointed to Chesterfield; in 1865 was re-

appointed to the South of Dan; 1866-'67, Bannister Circuit; 1871-'72-'73, Williamsburg; 1874-'75, Mathews Circuit; 1876-'77-'78-'79, he traveled the Chesterfield Circuit; then Camden; then Pasquotank. Superannuated in 1885.

In the early part of 1849 he professed religion and connected himself with the Methodist Episcopal Church, South, Cumberland Street, Norfolk, while Rev. John E. Edwards, D. D., was pastor of that church. From the time that he joined the Church Dr. Edwards always manifested a high degree of interest in him, and did much to bring him out and develop his Christian character. After the completion of Granby Street church, and the membership was formally organized by Rev. Dr. Edwards, Mr. Hall withdrew from Cumberland Street and joined the newly-formed church, where he could still be under the faithful and fatherly care of the pastor who first received him into the Church.

In the fall of 1852, after examination before the Quarterly Conference in Norfolk, he was recommended to be received on trial by the Virginia Conference, and was received at its session held in the city of Fredericksburg, Virginia.

REV. PETER A. PETERSON, D. D.

A finer character and a more commanding presence cannot be found in a long march on a summer day. He measures six feet one inch in height and weighs one hundred and eighty-five pounds. Only a few flakes of snow have touched his hair up to this time. His native strength, unabated, gives promise of many years of usefulness. His genial smile is a benediction, and will ever be a priceless memory with a host of friends. His eye is always calm in the repose of conscious force. Whether in forensic tournament or in mortal combat with mailed knights of quill or tongue, he never loses that self-control which is essential to the completeness of victory.

A life of hard work in the active ministry has toughened the fiber of both body and brain. His personal worth as an author and as a Conference leader has been frequently recognized by the Church, but the honors he has received at the hands of his brethren have never blurred his record by the slightest sign of inordinate self-esteem. Patiently he toils on, ready for any service to which he may be called by the providence of God and the voice of the Church.

A cast of mind can be traced most easily in manuscript. The publications of this loyal son of Methodism betoken large capacity for painstaking research, a comprehensive grasp of each subject under consideration, and matchless skill in the use of figures and facts.

As a debater he is always self-poised, sagacious to guard his own line of defence, astute to penetrate the plan of his foe, shrewd to discover the weak point in a faulty statement of truth, prompt to summon each reserve force into the field as occasion may require, quick to arrest the advance of a wary antagonist, and sure to strike with a terrible precision of attack.

His sermons are argumentative, his style terse, the effect telling. Every point shines



Yours Truly
M. L. Williams

Your Brother-in-law
J. J. Enmons

Yours Truly
A. Plummer



Yours Fraternally
E. M. Peterson



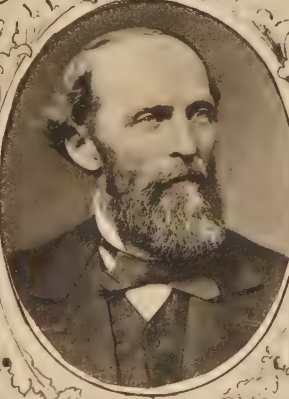
Yours Very Truly
Alex. G. Brown



Yours truly,
J. E. Potts



Yours &c.
Geo. H. Ray



Yours Truly
Wm. E. Jenkins



Truly
J. B. Loomis

C. C. C. C. C.



like a luminary set in a citadel of thought, and the clearness of each distinct process of reasoning is calculated to lead the mind of an attentive hearer out of the darkness of uncertainty and doubt into the brightness of a perfect day. Many souls have been won to God through his fidelity and zeal, and there are occupied thrones in heaven which, but for his earnest work, might have remained empty forever.

REV. EDWARD MARSHALL PETERSON.

No name on the roll of the Virginia Conference is more familiar than that of Marshall Peterson, as there is no man among its members who is more honored and trusted. He is a younger brother of Dr. P. A. Peterson, and was born in Petersburg, Virginia, in November, 1831. In the fifteenth year of his age he was converted under the ministry of that sainted man of God, Rev. George W. Langhorne, who was then pastor of the Washington Street church. Soon after his conversion he felt that he was called by the Holy Ghost to the work of the Gospel ministry. Aided by his pastor, he commenced the preparation for his life-work.

At the suggestion of Rev. W. B. Rowzie, the friend of his early youth, he entered Randolph-Macon College in his seventeenth year. The expenses of his education were borne by his father, as far as his means permitted, and timely aid was also rendered by Rev. Hezekiah G. Leigh, D. D., in whose family he boarded for four years. During a college vacation his father died, and he then gave up all hope of ever being able to return to college. Learning this, that eminent Christian and philanthropist, D'Arcy Paul, generously extended his sympathy and pecuniary aid, and filled a father's place to the fatherless boy in his struggle to obtain an education.

While at Randolph-Macon College, Mr. Peterson received license to preach, and in November, 1852, was received on trial in the Virginia Conference at the session held in Fredericksburg. Ever since that day his name has been among his brethren the synonym of fidelity and efficiency.

In addition to the acquirements and mental training received during the several years he spent at college, Mr. Peterson has greatly strengthened and developed his mind by diligent study and a wide and judicious course of reading. Among the preachers of our Conference, few are better equipped for their work; and few, if any, make better use of their attainments and endowments. He brings out of his treasury things new and old, and puts his choice collection to practical use. The Church prospers under his charge. Whatever his hand finds to do, he does with his might, and he is, therefore, both a tireless and successful worker. He is a ready and pithy writer; and especially able, both with tongue and pen, as a defender of the doctrines and usages of Methodism. In the pulpit he is unique, earnest, impressive, rarely failing to move and interest his hearers by his stirring appeals and exhortations. He draws the Gospel-bow with a strong hand, and the flying shaft is always well feathered with apt and forcible illustration.

He has deep experience of the truth that he proclaims to others. He is a man of faith, and in his history he has found many a Peniel where he has wrestled with God in prayer. No one who knows him can doubt the genuineness of his piety or the sincerity and depth of his personal consecration. He is a Methodist of the straitest sect. He makes no compromises with worldlings in the Church, and is not afraid to thunder anathemas against respectable sins in high places.

His personal appearance is striking. He is tall, slim, and with something of the features of the native of a summer clime. The cast of his face is akin to the Castilian type.

In the social circle he is very genial and popular. He enjoys an innocent jest, but is not given to joking. His speech is ever seasoned with salt, and ministers grace to the hearer. His quick, active intellect is always chasing an idea, and sometimes this fact creates an absent-mindedness that is the occasion of merriment to his companions. While there is a slight trend to eccentricity, it is only enough to add interest and spice to his character; no man is farther from the possession of offensive peculiarities.

Mr. Peterson has been uniformly successful in his pastorate, and always leaves his church on a higher spiritual plane than he found it. He is justly numbered among our very best preachers, and has efficiently filled some of the most responsible charges in the Conference. His first appointment, in 1852, was to Gosport Station (now Wright Memorial church, Portsmouth); in 1854 he was stationed in Manchester. The years 1855-'56 he spent in Edenton, North Carolina, where he was instrumental in building a new church. In 1857 he was stationed at Suffolk, and his labors there were followed by a revival of considerable interest. In 1858-'59 he was stationed at Clay Street chapel, Richmond, during which time a handsome, large and expensive church was substituted for the old chapel. The year 1860 he spent in Winchester; 1861, Lexington; 1862, Appomattox; 1863, Suffolk; 1864-'65, High Street, Petersburg; 1866-'68, Clay Street, Richmond; 1869-'70, Gloucester Circuit; 1871-'72, Clay Street, Richmond; 1873-'74, High Street, Petersburg; 1875-'76, Cumberland Street, Norfolk; 1876-'80, Presiding Elder of the Farmville District; 1880-'84, Suffolk; 1884-'87, Mathews Circuit; 1887 he was stationed in Manchester, where he is now doing excellent work for the Church.

As the eye glances over these appointments, one is impressed by the number of times this faithful minister has been returned to his old charges. Thus at both Suffolk and Clay Street Stations he has been the pastor three different times, and has twice been in charge of both High Street and Manchester.

Since he joined the Conference, thirty-seven years ago, Mr. Peterson has never been absent from a single session. In all the appointments he has filled, except two, gracious revivals of religion have attended his ministry and attested the Divine approval of his labors. His greatest successes in the number of conversions were registered at Clay Street, Gloucester and Cumberland Street, Norfolk.

He has been twice married. His first wife was Miss Ellen B. Skinner, of Edenton, North Carolina, whom he married in 1858. Hers was a character of exceptional attractiveness and beauty. No more lovely Christian spirit ever cheered a weary itinerant in his work of love. By her he had two children—one is now with the mother in heaven, and one, a married daughter, is still living. In 1868 Mr. Peterson was united in marriage with Miss Mary F. Ruth, daughter of Mr. Samuel Ruth, of Richmond. She is the mother of six children. An excellent Christian woman, her life is helpful to her husband and a blessing to his home.

REV. ALEXANDER GUSTAVUS BROWN, D. D.

He was born in Stephensburg, Frederick county, Virginia, February 22, 1833. His parents, Dr. Gustavus A. S. and Nancy Brown, were born in Virginia. By descent, his father was Scotch, his mother Irish. They were exemplary Christians, and members of the Methodist Episcopal Church. Before he was two years old his father died, falling a victim to professional duty. His young life was carefully guarded and guided, and early brought under salutary religious influence by his pious and devoted mother, who, in a serene old age, still survives, a loved and honored member of his household, where for many years her presence and ministrations have been a benediction.

In the summer of 1848, at Shiloh meeting-house, in Rappahannock county, Virginia, Mr. Brown was converted, under the ministry of Rev. Joseph Carson, and immediately united with the Methodist Episcopal Church, South. Being soon convinced of his call to the work of the ministry, he sought preparation therefor by close study in two approved schools of Loudoun county, Virginia, and would have finished his education at Randolph-Macon College but for being advised by influential ministers to enter the ministry without further delay.

In the spring of 1853 he was licensed to preach by the Quarterly Conference of Loudoun Circuit, and was employed by Rev. G. W. Carter, then the Presiding Elder of Washington District, to labor on the Manassas Mission. In October, 1853, he was admitted into the Virginia Annual Conference, and appointed to Rock Creek Circuit, lying partly in the District of Columbia, but chiefly in Maryland, being the first pastoral appointment in that State belonging to the Methodist Episcopal Church, South. The following year he was returned to this charge, with Rev. J. H. Amiss as his assistant. During the year several new houses of worship were erected and valuable additions made to the membership of the Church. At the Conference of 1855 he was ordained deacon by Bishop James O. Andrew, and appointed to the Fairfax Circuit. In 1856 he was put in charge of Harrisonburg and Woodstock. At the Conference of 1857 he was ordained elder by Bishop George F. Pierce, and appointed Chaplain to Randolph-Macon College, where his intimate association with the President and Faculty of that Institution afforded him a rare opportunity to prosecute his literary and theological studies, of which he was not slow to take advantage. In 1858 he succeeded Rev. Charles H. Hall in the pastorate of the Third Street church in Lynchburg, where his ministry was attended with great success. Many were added to the Lord, and a commodious and elegant church edifice (now known as Centenary) was erected, paid for and dedicated. While stationed in Lynchburg he was married, January 6, 1859, to Miss Fannie Cooksay, of Fairfax county, Virginia, who has filled her place in the sisterhood of Methodist preachers' wives with dignity, fidelity and great usefulness. From Lynchburg Mr. Brown went, in 1860, to Trinity, Richmond, the congregation of which was then worshipping in the old churchbuilding on Franklin street, next to the Exchange Hotel. On February 3, 1861, the elegant lecture-room of the new building which had been erected on the corner of Broad and Twentieth streets was occupied. Here, notwithstanding the heavy draft made on the male population by the war between the States, the membership and the congregations steadily increased.

From Richmond he went to High Street, Petersburg, in November, 1862, where, notwithstanding the city was visited with the horrors of bombardment, the charge was blessed with a gracious revival, in which more than two hundred persons professed conversion.

Leaving Petersburg in November, 1864, Mr. Brown took charge of Bedford Circuit, which he served until 1866, when he was appointed Presiding Elder of the Lynchburg District, where he remained until November, 1870, when he was put in charge of Norfolk District. In this he served only one year, having been called to the position of Financial Secretary of Randolph-Macon College, in which office he rendered valuable service for four years, and was then assigned, for the second time, to High Street, Petersburg. He stayed in Petersburg two years, and then became the pastor of Clay Street, Richmond, from which, at the expiration of four years, he was sent to Main Street, Danville, Virginia, where he remained four years, and was then appointed to Cumberland Street, Norfolk, where he is at this writing, and within one month of the expiration of a four-years' term in that station.

Mr. Brown possesses high intellectual capacity, is a diligent student, a sound theologian, an excellent preacher, an able debater and an industrious, judicious and faithful pastor. He is a good worker. No church falls behind under his administration.

He has held the chairmanship of the Joint Board of Finance of the Virginia Conference for twenty-four years. Here he has displayed great skill in management, and has aided much to perfect the admirable system on which the business of this important Board is now conducted.

For many years he has been one of the most useful of the Trustees of Randolph-Macon College, and was a member of the General Conference of 1870, and an alternate-elect in 1874, 1878, 1882 and 1886. In 1889 he received the honorary degree of Doctor of Divinity from Emory and Henry College.

REV. J. E. POTTS, A. B.

The subject of this sketch is of English and German descent; in height, about five feet seven inches; in weight, ranging between one hundred and sixty and one hundred and eighty pounds. His head is large, and slightly bald; his hair, once of a pale, yellowish hue, is now white; his whiskers, a few years ago a light auburn, are now like the snow; his complexion, fair, with a red glow upon his cheeks; his forehead, high and massive; his eyes, a light blue, yet bright and piercing; his face, full and regular; his shoulders, broad and round; his chest, large and well developed. In a crowd he is quiet, and no one would know that he was present, unless seeing him; in the social circle, he is communicative, pleasant and agreeable, yet always dignified. When not engaged in conversation, his countenance presents the appearance of a man absorbed in thought, and determined to execute his purpose; but when conversing, his countenance is smiling and his manner is animated. His disposition is kind, generous and very tender towards his friends; and, though he is quick to perceive any reflection cast upon him by an opposer, he has great power of self-control. He is emphatically a

student, spending all his spare moments in close application to his books. While he is familiar with the best critical, classical and theological works of the day, nevertheless he is so modest that no one, only partially acquainted with him, would know it; but let one oppose him in doctrine, and the opponent would be amazed at his critical, classical and theological knowledge. In the pulpit his voice is round, smooth and pleasant; his gestures regular, appropriate and well-timed; his sermons practical, scriptural and thoroughly studied; his manner engaging, persuasive and earnest, carrying with it the conviction to every hearer that he believes what he says. His friends are numerous, and persons are drawn to him wheresoever he goes.

REV. GEORGE HENRY RAY.

The pulpit work of Mr. Ray is instructive and engaging. His discourses have marks of judicious study, familiarity with literature and the best writers on the Scriptures. His sermons are polished shafts; they dart as sped by the arm of "the godlike Pandarus, Lycaon's son," when

"At once the arrow to the notch he drew,
The sinew to his breast, and to the bow
The iron head. Then, when the mighty bow
Was to a circle strained, sharp rang the horn;
With deadly speed the eager arrow sprang."

As a preacher, he is clear, earnest, zealous and faithful. He loves to preach. His heart is in his work. He preaches to save souls. He is tireless in labors and endowed with rare gifts in the conduct of affairs, and with many engaging qualities. The Church has always prospered under his ministry.

Mr. Ray has blue eyes, black hair and fair complexion; is five feet ten inches in height, well proportioned, and weighs one hundred and eighty pounds. He was born in the District of Columbia, near Washington, on October 21, 1832, and is the son of Euos and Elizabeth Ray. His ancestors settled in what is now Anne Arundel county, Maryland, in the first Protestant settlement under Lord Baltimore, and were members of the Church of England. His early education was had at Columbian College, near Washington City. His friends designed for him the legal profession, and, at the time of his conversion, he was studying law under Judge Bradley, of Washington City.

In November, 1849, under a sermon preached by Rev. J. A. Duncan, D. D., from the text, "Who is willing to consecrate his service this day unto the Lord?" he was awakened and converted; and shortly afterwards he joined the Methodist Episcopal Church, South, at Emory chapel, where his father was a leading member and steward for a number of years.

In 1853 he followed the movings of the Spirit of God and gave himself to the ministry of the Gospel, and began to preach under the Presiding Elder in June of that year, and was received on trial into the Virginia Conference at Lynchburg the ensuing November, when he was sent as helper to Springfield and South Branch Circuit. He was subsequently appointed

to Fauquier Circuit; to Clay Street, Richmond; to Fredericksburg, to Winchester and to Harrisonburg—in all of which places his labors were greatly blessed. In the fall of 1860 he was appointed Chaplain to Randolph-Macon College. At the ensuing Conference, November, 1861, he was appointed pastor of the Methodist Episcopal Church, South, in Washington City; but, for political reasons, he declined to go, and became Chaplain in the Confederate service. He was subsequently sent to Louisa Circuit, and from there to Union Station, Richmond. During the latter part of the war he was engaged as agent for the *Richmond Christian Advocate*, then the Conference property, and raised a large amount of money to relieve the *Advocate* of its debts and to send religious literature to the Confederate soldiers. At the close of the war, having no pastoral charge, he settled on a plantation in Nottoway county, owned by his wife, where he supplied destitute portions of our work in that county, in Prince Edward and in Lunenburg. Here he remained eleven years, and the mission field he then developed is now largely self-supporting, and is supplied by two or three of our most effective men. In 1875 he was again sent to Richmond, and stationed at Main Street, now Park Place. He spent two years on the Prospect Circuit. In 1878 he was appointed Presiding Elder of the Eastern Shore District, which he served for four years. From this appointment he was sent to the Petersburg District, where he again served his full time of four years. In 1886 he was sent to Randolph-Macon District, which is his present field.

He is one of our most popular laborers and successful Presiding Elders. He has frequently served on the Examination and other Conference Committees, and was for years prominent in the Sunday-school work.

In 1862 he was married to Miss Jennie W. Scott, daughter of E. C. Scott and niece of Judge E. R. Chambers, of Virginia. They have reared four interesting children. The oldest son, George Henry, has just been licensed to preach.

REV. WILLIAM ELLIOTT JUDKINS.

The high and broad brow of Mr. Judkins certifies him to every intelligent eye as a person endowed with unusual frontal brain force. His head shows, by its excess in the cavity for the cerebrum, the large predominance of the thinking element. There is ample space for the superior machinery of the mind. The benevolent face tells us that the strong powers back of it have not been used for selfishness and harm. The gray matter in the bony caisson has not been allowed to develop into an instrument of evil, like the saw-prong of the sword-fish. It is rather a loom, weaving the fleeces of divine doctrines with the fine shuttle of the Gobelin tapestries into thoughts that adorn life while they keep warm the heart of humanity.

He has borne always the "white flower of a spotless life." The behavior becoming his calling and befitting the elevated sphere of a Christian gentleman seem to come to him by instinct. A coarse word or an inferior act have never discolored even with microscopic stain his polished and radiant career as a courteous and elegant person, on the street, in the draw-

ing-room or in the pulpit. And yet no one is more genial or so far from the stiffness and elaborate mannerism of a Turveydrop. His presence carries sunshine. He stands as far from the sour and frozen age of puritanism as from the modern rowdyism in righteousness.

To the endowments of a well-balanced mind, a voice of compass and smoothness, high aims and the bearing of a gentleman, Mr. Judkins has added the equipments of a memory stored carefully with the literature of his calling. His sermons are the "well-beaten oil of the sanctuary." They cost him thought. They flow in rhythmic sentences. The ease and grace of delivery even tempt to excess. Where others labor, he glides as the steel sandal over the glassy ice, with hardly the urging of a muscle. The qualities that unite in him have brought devoted friends, pleased hearers and increase of spirituality and members.

His ministry has been blessed with revivals of a greater or less extent on every charge he has served. Notably, in Charlottesville and Farmville; Centenary and Court Street churches, Lynchburg; at Monumental, Portsmouth, and Trinity and Centenary, Richmond large accessions were made to the membership under his ministry.

He was the only son of Jarratt W. and Content Judkins, and was born in Southampton county, Virginia, April 10, 1829. His father died when he was about three years old, leaving him and four sisters to the care of his widowed mother. As he grew old enough he was placed at school a few miles from home; but the educational advantages of the neighborhood being meager, his mother determined to live where better schools could be had for her children. Accordingly, in January, 1841, she moved to Suffolk, Virginia. Here he was placed at school, in the Academy, under good teachers, and continued there for about four years. While yet a student boy, in the fourteenth year of his age, in February, 1843, under the ministry of Rev. William W. Kennedy, he was happily converted to God, and joined the Methodist Episcopal Church. How far the prayers and constant teachings of a devotedly pious mother contributed to this result, eternity will alone reveal.

When about twenty years old he began to be exercised upon the subject of the ministry. A struggle ensued, marked by many tears and prayers, with an ever-deepening conviction that the ministry was to be his life-work. For about a year he concealed these convictions. At length he felt constrained to reveal them—first to his mother and then to his pastor, the Rev. William J. Norfleet. A mother's blessing was promptly given, she bidding him not to pause on her account if God had called him. His pastor and other judicious friends encouraged and confirmed him in his final decision to yield to his convictions of duty.

In August, 1851, while actively engaged in mercantile pursuits, he was granted exhorter's license. In August, 1852, he entered Randolph-Macon College as a student, and on the 22d of the following November, at a Quarterly Conference held for Randolph-Macon Station by the Rev. James A. Riddick, Presiding Elder, he was licensed as a local preacher. At the same time Revs. Charles H. Hall, Joseph H. Riddick, Marcus C. Thomas and Peter A. Moses were licensed as local preachers.

Yielding to what seemed to him the constraining providence of God, he left college sooner than he desired, and was received into the Virginia Conference, Bishop Paine presiding, at its session in Lynchburg, Virginia, in October, 1853. He was received, however, with the understanding that he was to remain at college until the end of that year. His first appointment was to Fairfax Circuit, on the Washington District, Rev. George W. Carter, Presiding Elder. He began his labors there in January, 1854, and was returned to the circuit in 1855. The membership of the Church on this circuit was doubled in those two years.

On November 15, 1855, he was married to Miss Mary Gray Ball, daughter of William Waring and D. H. Ball, of Fairfax county, Virginia.

The Conference met that fall in Petersburg, Virginia, and lasted twenty-one days. On the first Sabbath in December he was ordained a deacon by Bishop James O. Andrew. From this Conference he was sent to Warrenton Circuit, on the Washington District, where he labored during the years 1856 and 1857, with Rev. James Compton, a local preacher, as his assistant. In November, 1857, he was received into full membership, and ordained to elder's orders by Bishop George F. Pierce, at the Conference held in Elizabeth City, North Carolina. From this Conference he was sent to Charles City Circuit, on the Richmond District, Rev. D. S. Doggett, D. D., Presiding Elder, where he labored during 1858. This proved a year of deep affliction to him. In June he was seized with a violent illness, lasting several weeks; and before fully recovering, his lovely Christian wife was stricken down, and on the 3d of August left him for her heavenly home. She left a son, who still lives.

In 1859-'60 he was stationed at Charlottesville, Virginia. While here a large revival blessed his labors, and a new church was built, though not fully completed. From Charlottesville he was sent to High Street Station, Petersburg, Virginia, where he labored during the years 1861-'62. On December 16, 1862, he was married to Miss Esther L. McKenzie, of Alexandria, Virginia, daughter of James and Sarah E. McKenzie. In 1863-'64-'65 he was stationed in Farmville, Virginia. Soon after his pastorate in Farmville began he was requested by the Trustees of the Farmville Female College to take a place in its Faculty. He accepted the position, and taught in that institution for about two years, in connection with his pastoral work. From Farmville he was sent to Centenary church, Lynchburg, Virginia, where he was stationed during the years 1866-'67-'68. In 1869-'70 he was stationed at Market Street, Petersburg, Virginia, and, in addition to his pastoral work, taught for one year in the Petersburg Female College. In 1871-'72 he was stationed at Dinwiddie Street (now Monumental), Portsmouth, Virginia. At the close of 1872 every stationed minister in the Conference, with the exception of three or four, was changed, and he was sent to Court Street church, Lynchburg, Virginia, where he labored during the next four years, namely, 1873-'74-'75-'76. During this period a union meeting of Court Street and Centenary was held, Rev. William H. Christian being the pastor of the latter. Under the joint labors of Rev. Leonidas Rosser, D. D., (who did most of the preaching,) and Rev. J. D. Blackwell, Presiding Elder, with the two pastors, a remarkable revival took place, resulting in over three hundred conversions.

From Court Street he was sent to Trinity church, Richmond, Virginia, and was there during the years 1877-'78-'79-'80. Thence to Monumental church, Portsmouth, Virginia, his old charge, where he spent the years 1881-'82-'83. From this charge he was appointed Presiding Elder of the Norfolk District, which he served four years—viz., 1884-'85-'86-'87. During this period four new pastoral charges—three stations and one circuit—were added to the district. At the end of this year he was returned to the pastorate, and stationed at Centenary church, Richmond, Virginia, 1888-'89, where he is now serving his second year.

Soon after his return to Richmond and entrance upon his labors at Centenary church the health of his wife failed. Her disease baffled the best medical skill, and on January 10, 1889, she died in peace. Of her it may be truly said, she glorified Christ by her life, and was glorified by Him at her death. Rarely has any minister been blessed with a wife who was more helpful to him in his work than she was to her husband. Wherever known she was truly loved. Such was the refinement, gentleness, prudence, intelligence, purity and deep, unob-

trusive piety marking her, such her zeal and devotion, such her sympathy and unselfishness, that she drew to her and held the admiration and love of a host of friends. She was the mother of six children, three sons and three daughters. Of these, her daughters and one son survive her.

REV. JOHN B. LAURENS.

In well-nigh every man there is latent genius. Often the environment needful to bring it into flower and fruit is absent. Dexter was a plain farm nag for years. By accident he was put to his best gait. From that time he was "first under the wire." Dr. Marion Sims, of South Carolina, had to fail in a small clothing business before he was pushed back into the profession where he rose to the first place in America, and became the medical adviser of the late Emperor Napoleon.

Mr. Laurens had in him the aptitude for organization and the magnetism for leadership in new Church enterprises, but these qualities lay largely in dormancy till favoring conditions developed them.

Indifferent health had fettered his zeal all along his itinerant life till it disabled him entirely in 1877. He retired from the active field. A friendship of years between the conductor of the *Advocate* and himself brought to that paper his discretion, good-will and energies till disturbing maladies confined him within his own doors and made the use of the pen irksome.

While connected with the *Advocate* he turned his attention to the children, and, starting with a mite contribution, made in the family of the Rev. Thomas H. Campbell, of our Conference, he nourished this tiny plant till its broad boughs bore fruit among the heathen beyond the Pacific, and also in the land of the Aztecs and among the red men of the West.

The story how this broken soldier of the militant Church mustered the thousands of infants of our homes into the band of the "Rosebuds" has become a thrilling household tale in our bounds. The recruits at first were few and the finances were counted in nickels and coppers. By inviting their little letters to the children's department of the paper; by exhortations, short, apt and simple; by wise organization; by personal visits and addresses, the Church saw with a glad wonder a children-crusade for Christ that seemed started by magic and moved by magnetism.

The gifts ran up to an annual sum of thousands of dollars; but the value of the missionary education among the boys and girls to the Church of the future cannot be reckoned in coin or currency.

The name of "Uncle Larry" is known as widely as any Bishop's in the Church, and his achievement, as the head of the "Rosebuds," makes an engaging page in our annals.

In these last years he has been not only a confirmed invalid, but a victim of excruciating pains. His body is emaciated till tendon and bone come to the eye everywhere in his anatomy. The gnawing of the nerves is the pastime of his hungry disease.

On such a debilitated frame the gravest venture of modern surgery was attempted. Before the knife brought to view the cavities of his body, life only hung by a thread. It went abroad in print that this extreme experiment would be made. This evoked a thousand prayers for a safe issue. The voices of the babes and sucklings "came up before God." Uncle Larry survived.

From his bed, amid unceasing torments to joint and marrow, he conducts the affairs of forty thousand children at home and their missionary matters in distant lands. Battles have been lost by chronic disorders or sudden sickness of great captains, but among us is a spirit inhabiting a tortured cadaver, yet bringing to daily victory a difficult and wide movement.

He has been a soldier in two wars, serving in Mexico and as an officer in the Confederate forces. While campaigning in the land of the Montezumas he was deeply impressed with the moral destitution of the people, and from that day he has had a great desire to see that nation brought under the influence of the Gospel. A few years ago, in extreme feebleness, he made the journey to the City of Mexico and back by rail. His departure to that far-off country seemed to his friends as a fatal challenge to Death. It is a curious coincidence that the warrior, who once went with sword, returned after forty years as the herald of the Prince of Peace, and that the children and grandchildren of the conquerors delight to send the glad tidings to the posterity of the people their fathers fought.

His father was from France; his mother, Ruth Ricketts, of Rappahannock county, and a Methodist. He was baptized in infancy into the Catholic Church by the priest of his father. His parents died before he was five years old. He was concerned at an early period about religion. Before twelve years old, in Winchester, Virginia, under the ministry of Rev. Norval Wilson, he joined the Methodist Church upon a profession of religion. While a soldier in Mexico his faith decayed. He was renewed in Christian life at a camp-meeting near Amissville, in Rappahannock county, Virginia, in 1850. In 1853 he became a licentiate in the Virginia Conference, and was sent to King William Circuit. He has served various charges. At times he has been forced to halt for health. During the war he was agent for the Soldiers' Tract Society, and for two years agent of the Preachers' Relief Society.

He married in 1856, Miss Cooke, of King and Queen county, who has ministered to him with untiring love and tenderness during the years of his affliction. A lady of superior mind and energy.

Mr. Laurens has suffered loss in physical powers, yet his well-stored mind is alert and not enfeebled, and his fine head and patriarchal beard give him the image of a fit leader in Church progress.

His home is in Ashland, the seat of Randolph-Macon College.

REV. THOMAS L. WILLIAMS.

The pulpit utterances of this seasoned thinker could be put into print without revision. He has garnered wisdom from choice books, and from the rich soil of his own mind are gathered harvests. He can feed from abundant resources. It has been a surprise to the friends of Mr. Williams that he has not given to the type in enduring form the sheaves of his fur-

rowed and fertile brain, the tilled crop of his best thoughts. The licentiates could not have a more full and fit man in the chair of biblical studies.

Modesty, absence of elbowing ambition and the love of a quiet life have held him back from the first places. He has the collected resources and the native powers to make the fortune of a dozen inferior men.

Careful cultivation, thorough conviction of duty, Christian fortitude and solid native worth have united to form a character of equipoise, manliness and completeness. In features Mr. Williams resembles the late Horace Greeley—a face that tokens of intellect joined with benevolence. The person of Mr. Williams is a superior specimen of symmetry and strength. The Church has reaped wherever he has sown. He speaks to edification. God has honored his labors. Revivals mark his work. He was in the section overrun by Federal forces, and endured the dire evils that followed their occupation of a territory. He continued to hold forth the Word of Grace and comfort amid all these forbidding obstacles. The Conference uses his discretion and wisdom on its committees. His opinions carry the weight of a clear and firm mind.

He is the son of Charles H. and Sarah Williams, and was born in Princess Anne county, Virginia, August 10, 1826.

In 1838 his father moved to the city of Norfolk, and, after a residence of three years, died; his mother survived him five years. Thus the youth was left an orphan at an early age, to go out into the world to earn his own living.

He was converted to God, under the ministry of the Rev. Thomas Crowder, August 5, 1842, and in a few days united with the Cumberland Street church, Norfolk, Virginia.

Though a boy of sixteen, soon the impression was made on his mind that it was his duty to preach; but his education was not considered sufficient for such a solemn and important work. Without a word of encouragement from any one or a dollar, he left the city of Norfolk, July 4, 1848, and went to Meadville, Crawford county, Pennsylvania, and there attended Alleghany College, and remained for five years, until he graduated in June, 1853. During the same month and year he was authorized to preach by the Quarterly Conference of Meadville Station, Erie Annual Conference of the Methodist Episcopal Church.

He returned to Norfolk in August, 1858, and in the fall was examined by Rev. James D. Coulling, and recommended by the Quarterly Conference of Cumberland Street, Norfolk, Virginia, to the Virginia Annual Conference, which convened in Lynchburg in November, 1853.

In his first appointment, Edenton, North Carolina, he was cordially received and kindly treated; second charge, High Street, Petersburg, Virginia; third, Hertford Circuit, North Carolina; fourth, Camden, North Carolina; fifth, King George; two years in Northampton, North Carolina; Bertie, two years; Lunenburg, one year. He was sent back to this field of labor the second year, at the request of the church, but was compelled to leave, as no home was provided by the stewards. This was during the war. He moved to Perquimans county, North Carolina, and preached for the church in Elizabeth City, as they had no pastor. The next year he was sent to Bertie Circuit, but could not go because of ill health. His health continued feeble, and he was put on the supernumerary list. He served Princess Anne Circuit one year; Indian Ridge, two; Pasquotank, three; Gates, four; Lancaster, one. In 1879 he served North Southampton, and since then continues in the ministry of the Word among us, always instructive and nourishing. At the Conference of 1889 he became a superannuate.

REV. DAVID M. WALLACE.

In Southside Virginia and elsewhere the Rev. David M. Wallace has a large clientage of friends and admirers. His ministerial service has been signalized by many converts. While not robust, he has labored without stint for a third of a century and more.

He has been a student of the seasoned wisdom in the best books. His sermons are strong, well knit and vascular. They compel respect for their intrinsic worth, and drive home the great truths of the Gospel by the propulsion of native force. Mr. Wallace is equipped on the controverted differences in Church doctrine, and can bring out with weighty thoughts the reasons for the faith that is in him.

His pulpit manner is graceful, easy and impressive, and he is always neat in person and dress. He holds himself to the high behavior of a Christian gentleman; his conversation becometh the Gospel.

His ministry brought into the Conference two preachers. He has the confidence of his brethren, and is honored for his zeal and loved for many fine qualities. This is a mere outline of a career measuring beyond a third of a century and full of noble deeds. He inherited an ambition and aptness for Church work, for his father, an intelligent and zealous Methodist, was the Sunday-school teacher of one and the class-leader of another eminent minister.

D. M. Wallace, son of D. M. and M. E. Wallace, was born in Leesburg, Loudoun county, Virginia. His parents moved with him to Vicksburg, Mississippi, where he was left an orphan at an early age. His father was of Scotch Presbyterian descent, his mother English.

His earliest religious convictions were received through Rev. C. K. Marshall, D. D., of Vicksburg, and matured in conversion in Leesburg, under the preaching of Rev. James A. Duncan and in the pastorate of Rev. D. P. Wills. He at once felt called to preach, but kept it to himself until the voice of the Church, under the Rev. G. W. Carter, gave such emphasis to the call that he felt "Woe is me if I preach not the Gospel." He immediately sought to prepare himself for his work, but, having delicate sensibilities, he fell into doubt as to his call to preach, and gave himself to prayer for more light. God gave him more than a hundred seals to his ministry before he joined the Conference in 1853. His first circuit was Lunenburg. He found kind friends and saw the fruits of his work. Then to Mecklenburg, as junior, with Rev. J. McMullen. There was a golden harvest of two hundred souls. In 1855 Rock Creek and Howard was his appointment, alternating twice a month between Washington and Baltimore—there was increase; in 1856, to Prince William Circuit—many converts and battle against hardshellism; in 1857, Wesley chapel, in Petersburg—an extensive revival.

Mr. Wallace was married in 1858 to Miss Sallie A., daughter of Rev. J. D. Rowlett, of Chesterfield county, Virginia, by Rev. Robert Michaels. She made him a true and faithful wife, sharing in his toils.

In 1858 he was sent to Manchester, Virginia—souls converted and church debts paid; in 1859, to South of Dan—very large revivals, several hundred conversions during the two years' pastorate. In 1862 he taught school while waiting the cure of a lung damaged while preaching. In the autumn he resumed regular work and received Halifax as his charge, with

many seals to his ministry. He was appointed to canvass the county for provisions for the army, and did good service in feeding the war-worn veterans. In 1865, Pittsylvania Circuit—a successful year; in 1869, Boydton—continued success in saving souls, besides building a six-thousand-dollar church and receiving many tokens of love. Boydton became a station. In 1872, Brunswick Circuit; wide and large revivals—suffered much from illness and lost two children. In 1875, Sussex; disease and death desolated his family and ruined his constitution, but he worked on, and God honored his ministry with many converts. In 1876-'80, Henrico Circuit; many afflictions—lost a fine farm—his wife and himself afflicted, yet converts; amid the great trouble, God delivered him. In 1880-'83, Dinwiddie Circuit; went in tears, but “reaped in joy”—great success—made it a first-class circuit, built nice parsonage, many souls converted and unrivaled financial success; made many dear friends; lost the wife of his youth—a noble woman and true helpmeet. She left him with two small children and great trouble. The Lord directed, and he married Miss M. Fannie Bass, a sensible, lovely, consecrated woman—the friend of his former wife. It was a happy choice.

In 1883 he went to Scottsville Circuit; a reward of many souls for heavy work. In 1884, Atlantic Circuit; souls converted and debt on parsonage paid. In 1886, Norfolk Circuit; found it prostrate, yet brought better times—built and furnished nice parsonage and a very fine church and raised in finances an average of thirteen dollars per member. Never were more demonstrations of sorrow made on the departure of a pastor. In 1888, South Brunswick Circuit. This was the field of his early conquest. Some of his converts greet him, after thirty-three years, but the majority have crossed the flood. He has a new parsonage, a superior circuit, and many friends, old and new. At this date—December, 1889—he remains on the same work.

REV. JOHN P. WOODWARD.

Many of the gentle graces of the Gospel have united in this minister. He has the gift to persuade men to a better life. It would be hard to find a cause for offense in his pulpit ministrations or in his social life. There are no abrading angles, no nettles, no thorns in his character. Indifferent health has not distilled a drop of verjuice in his nature. He is the same gracious and winning Christian at all times. He binds to him friends with silken cords. To these engaging qualities are added diligence, study and aptness to teach. His ministry blesses his parishioners and his own heart. The proofs of his vocation follow wherever he labors—God giving testimony by His grace.

On January 23, 1833, in the old and historical county of New Kent, Virginia, he was born. His mother died when he was very young, and his remembrance of her is as a dream. His father died when he was about ten years old, and he was placed under the protection and guardianship of his eldest brother—a faithful, tender guardian and a deeply pious Christian. The orphan boy had the privileges of school from his earliest years. At a camp-meeting held at old Tabernacle church, in his native county, in 1846, he was con-

verted. When about fifteen years of age he began his academic course in James City county. In 1850 he began at Randolph-Macon College. In 1852 his health forbade further confinement. In 1855, having recovered his health in part, he taught school in a private family in Orange county.

Mr. Woodward tells of his call to the ministry in these words: "Though I had been early impressed with the idea of a call to the ministry, strange to say, I had nearly lost sight of it at this time. The Rev. G. Mauzy was the preacher in charge of the circuit. He began to talk to me on the subject. I know not why, since I had never given him any cause to think I had any such idea. The matter ended in my examination before the Quarterly Conference by Rev. B. H. Johnson, Presiding Elder, and I was licensed to preach."

At the session of the Annual Conference that fall, held in Lynchburg, he was received on trial. His first appointment was Ettrick Mission, but was changed to Sussex Circuit by the Elder; in 1855, Buckingham Circuit, under Brother H. D. Wood; in 1856, Middlesex; in 1857, King William Circuit; in 1858, Hampton. From study and exhaustion in preaching and laboring, his health broke down. From 1858 to 1860 he taught school. In 1862 he moved to Prince George and continued to teach. In 1863 he was married to Miss Raney, of that county. In 1864 and 1865 the Northern soldiers occupied that county, and he was in their midst. After the war, and in the years of 1866 and 1867, he was engaged in farming. In 1868, 1869 and 1870 he took charge of the Prince George Mission, by the special request of his friends on that mission. During this time he was still farming and teaching school. In 1871 he was at home getting ready to go back into the regular work. In 1872 his health having so far recovered as to justify him in itinerating, he broke up and started out. During this year and the year of 1873 he was on the Chuckatuck Circuit. His health beginning to fail again, he was forced to go up the country. In 1874-'75 he was on the South Brunswick Circuit; in 1876, Dinwiddie Circuit, where again he came very near dying from typhoid fever; in 1877, North Southampton; in 1878-'79, Southampton Circuit. He has served Franklin Circuit ten years; New Kent, four; Hicksford, two, and is now stationed in Richmond at Denny Street.

REV. PAUL WHITEHEAD, D. D.

There has been recently written a volume on the old county clerks of Virginia. A unique race was these ancient civil scribes. They were authority in law, in precedents and in well-bred behavior—methodical, accurate, neat. Within the range of their calling, they carried all the facts at their fingers' ends. They were men of superior character and native dignity. The bench, bar and public gave them honor. They grew old in office. Rotation was a sacrilege in their day and place.

The Virginia Conference holds with the old usage. It selects the right man, and retains the same Recorder for decades. Its "Stated Clerk" has served from his entrance into the Conference, first as assistant, and since 1860 as Chief Secretary—thirty years. He has never

missed a session, and only a day or so anterior to 1860; not an hour for well-nigh a third of century.

The qualities of the famous old Virginia clerks in by-gone times enrich the Conference in its Secretary. Correctness and scrutiny in recording the business of the body, clarity of statement and care in penmanship endow his Minutes with an unchallenged superiority.

Dr. Whitehead does not abide by the ink-horn. He exercises often in debate. He is furnished well for jousting. He has been a student of Methodist economies and statutes. His memory opens like a fan, with a page of Church facts on every fold. The Discipline is as familiar as the calendar. His arguments are strong from his position, always plausible; his style earnest, lucid, aggressive—too direct for rhetoric, too eager for humor. His intense convictions and positive manner lead spectators astray as to his native amiability. He only seems brusque. There is in him nothing of the stoic—a heart without a pulse of sympathy. There are, indeed, no geysers of emotion, spasmodic eruptions; yet a hidden sea of sweet waters fill the basin of his soul and, distilling through a thousand little deeds of kindness, nourish in quiet places the flowers and fruits of friendship and affection. The gentle graces are regnant at his own fireside and among his familiars.

He has made music more than a pastime—he has gone into its history and philosophy. He enjoys the classic opera. Instruments of melody and the tuneful voices cause his home to become a haunt of Orpheus.

The landscapes of Virginia bear a charm for this Priest of the Peaks of Otter. There is hardly a view in the Blue Ridge for a hundred miles in our Conference bounds he has not made his own by visits and delighted eyes. He is fond of expeditions on foot. Not a few points of interest have been gained by staff and clinging to shrubs along the cliffs. His superb physique provokes to dashes in the wild hills. Besides his habit of botanizing by the way, not missing flower or vine, he is drawn to the mountain pools, with fly and rod, by his liking for the sport of outwitting the shy trout. He has told in print of these excursions with engaging words, and brought the scenery vividly before the eyes of his readers.

The Conference trusts much to the soundness of his "opinions" on legal questions. The body steers ahead with confidence after he has thrown the lead and buoyed the channel. He has the qualities of a leader. He attaches his friends with hooks of steel.

In the pulpit Mr. Whitehead speaks with precision and composure what he has taken pains to look well into. The sermon is the "beaten oil of the sanctuary" poured out in a steady stream. He uses brief notes. The language is choice English; the sentences are firm and strong as the steel rails that bear the cargo of great trains. He expounds the Scriptures and "causes men to understand." Each discourse could go without revision to the press—a rare perfection.

Rev. Paul Whitehead was born September 13, 1830, in Nelson county, Virginia, near Lovingsston, the county seat. He and a twin brother were the youngest children of John and Anna Whitehead. The stock is English and Welsh, with a strong infusion (from the mother's side) of Irish. John Whitehead and his wife became Methodists in 1825, under the ministry of Dr. W. A. Smith, then in his first year, and their house became, from that time, a home of Methodist preachers. From childhood their younger children knew the great men of Virginia Methodism—Early, Boyd (who baptized Paul), Smith, Cowles, Skidmore, etc.

The education of the younger children was obtained chiefly at an academy in New Glasgow, Amherst county. There, at the age of thirteen, the subject of this sketch had a good preparation for college, including instruction in the languages. But financial pressure sus-

pended indefinitely John Whitehead's hopes and plans for the further education of his twin children; what was obtained afterwards was the result of self-application, under the stimulus of an active and thoughtful father. From the first the twin boys were omnivorous readers.

Their mother was a woman of rare piety and remarkable judgment. To her they owe what no man can ever repay and few appreciate. Her training was strict and loving, skillfully adapted to the well-studied character of her children.

On September 25, 1849, Paul and his brother Silas were converted in Lynchburg, under the ministry of Rev. George W. Langhorne. They joined the Church promptly, and began their religious life in the Methodist nursery, the class-meeting. Somehow, the older friends of Paul discovered what they believed to be a designation of him for the ministry. Predictions to that effect and conversations did not affect his own mind. He had from the first laid himself on the altar of any service God might call him to, and was never conscious of a struggle against such a calling, though, as yet, he felt no leaning that way. Four years he spent in a clerk's office in Lynchburg and Norfolk, with a view to being a lawyer, reading and gaining invaluable information for such a calling. Brought into contact with many men of ability at the bar and on the bench, he has always regarded this as a season of unconscious schooling in important respects for subsequent life. In the end he obtained a license, but never practiced law. This was after taking part in a memorable meeting in May, 1853, at Amherst Courthouse, where he felt solemnly called to the ministry to testify to the grace of God. Declining a proffered law partnership, after a short resting season, he was licensed to preach in August, 1853; began to preach in Lynchburg in the church in which he was converted and in the presence of his parents, and, after "exercising his gifts" in the country around, was admitted on trial into the Virginia Conference, October, 1853.

The "class" of which he was part has been a remarkable one, furnishing such men as "Charlie" Hall, of blessed memory; William E. Judkins, A. G. Brown, G. H. Ray, T. L. Williams, etc. After one year on a circuit as "junior," he was stationed in Charlottesville, where he came in contact with the University Faculty, and specially came to know that godly and noble man, Gessner Harrison, and his son-in-law, Professor Smith, and their excellent families. Here also he formed two of the strongest, and to him most profitable, clerical friendships of his life with John A. Broadus and J. Henry Smith.

The next year was spent in Lexington—memorable for renewing a brief acquaintance, and greatly deepening it, with "Stonewall" Jackson, with whom he took long walks and had interesting conversations as they rambled over the hills and along the river cliffs. This was a year of mingled sorrow and joy; in it he buried in six months (December, April and June) mother, father and twin brother. At its close—December 8, 1857—he was married to Miss Virgilia M. Timberlake, daughter of J. H. Timberlake, Esq., of Albemarle county. Of this marriage there have been born a son and two daughters. One daughter, a lovely girl, just blooming into womanhood, was smitten of a lung disease, and sank slowly into death amid overflowing sorrow, herself serene in faith and listening for the welcome call with a radiant smile. He continued in the regular work till December, 1866; Bishop Pierce had appointed him Presiding Elder of the Farmville (then called "Randolph-Macon") District. But he was destined not to be "read out." On the last night of the Conference, after the Bishop had gone to North Carolina—leaving his completed list in the hands of Bishop Doggett to be read—tidings suddenly came that Rev. J. D. Coulling had fallen at his post as President of Wesleyan Female College, at Murfreesboro, North Carolina. A meeting of the Trustees present at Conference was called at once, and Mr. Whitehead was elected as the suc-



Yours fraternally
L.M. Wallace



J.L. Williams



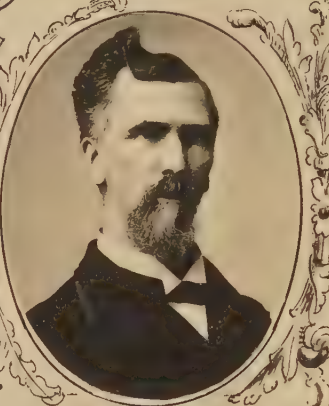
Very truly,
J.S. Woodward



Very truly yours,
W.T. Tudor



Very truly Yours
Paul Whitehead



Yours fraternally
Jas. H. Amies



Truly yrs
R.B. Beadles



Yours truly
J.W. Lander



Jas. H. Brown

cessor of Mr. Coulling. The office came without solicitation or canvassing on his part. He remained at Murfreesboro till June, 1873. The College was then sold to satisfy claims for debts contracted in the original building, against which the Trustees had struggled in vain for seven or eight years. It passed into the hands of a stock-holding company, composed chiefly of its old friends at Murfreesboro and in that district, and after a further career of four years was destroyed by fire in August, 1877. In September, 1873, Mr. Whitehead, with the Faculty and officers who had been with him in his last years at Murfreesboro, opened the Farmville College for young ladies at Farmville, Prince Edward county, Virginia. Unfettered by a pastoral tie, Mr. Whitehead was able to preach the Gospel to many of the feebler churches and be a supply for emergencies; while in visiting District Conferences, in school vacations, he has filled pulpits from Norfolk to Liberty and from Patrick county to Rappahannock. He was appointed Presiding Elder of the Petersburg District in 1881. In 1882 he was changed to the Richmond District. In 1886 he was assigned to the Lynchburg District, which is his present position.

He has been chosen a delegate to the General Conferences of 1866, 1870, 1878, 1886, 1890. He is a Trustee of Randolph-Macon College, and in 1876 was commissioned by the Governor a Visitor to the University of Virginia. The degree of Doctor of Divinity was conferred by Randolph-Macon College in 1875. He is author of "Recreations of a Presiding Elder" and numerous articles in periodicals.

Dr. Whitehead is a best specimen of robust health. He leads an active and out-door life. His body seems a perfect machine. He can compass mile after mile on foot and at a swift pace. Life, with his admirable anatomy, seems a buoyant joy.

REV. JOSEPH H. AMISS.

He is the Presiding Elder of the Danville District—a diocese that demands of its Lieutenant Bishop energy, soundness of speech and sacred strategy. It is allowed that he is eminently fit for the arduous position.

He is in the prime of life, fifty-eight; compactly built, five feet ten inches; weight, one hundred and fifty pounds; eyes, black, glittering and keen; face, animated and intellectual; health, superb. He measures his duty by the powers of an active mind and hardy body. He does not spare himself. His memory is retentive and encyclopædic; it is a treasure-house. He talks well, seasoning his conversation with the salt of apt illustrations and appetizing wisdom. He has command of a large and free vocabulary, and seldom, if ever, halts for the fit word. His voice is strong, resonant and pleasing to the ear.

He had but limited early educational advantages. He has, amid incessant labors (twenty-eight years as preacher in charge, two years as junior, four years as Elder and still in the Eldership) snatched hours for study and brought himself forward—a workman that needeth not to be ashamed. It is the firm conviction of his familiars that had he enjoyed the best training in youth, he would have ranked with the mighty men of Israel on any arena. He

has had to mine the ore, mold the bullet and use the rifle while the battle was on. He never had the leisure to prepare fixed ammunition and carry it in caissons to the field.

The native force in him was exhibited in Lynchburg in 1877 by his opening sermon. The cultured men of the Conference—men of seasoned wisdom and observation—frankly admitted exceptional powers, both in the preparation and delivery of the discourse. It was indeed the product of a robust intellect with unusual persuasive and pleasing oratory.

His career has been signalized by the evidences of apostleship. The spirit has borne witness to his work. Conversions were many, feuds healed, the Church edified, enthusiasm for the cause inspired among the people.

Mr. Amiss is a Methodist in every fibre. He is true to the doctrine and usages of the pioneers, whose zeal he imitates in a large degree. He is persuaded that the mission of that religious movement under the Wesleys is a spirituality in Church life. He draws all his cares that way; hence refreshings of the souls of the saints follow his stirring sermons and thrilling songs. The themes that nourish the inner life are favorites with him. He is a man of one work. Jesus has an unwavering disciple in Joseph H. Amiss.

His elevation to the Eldership, like the first term with all new men in that office, was experimental. His friends hailed the appointment as the beginning of a wider career of usefulness; and so it came to pass. His vigorous leadership, always himself in the van, quickly vouched for the happy choice. When his term of four years ended he was, by common consent, ordered to the most difficult district in the Conference. It has put his best talents for organization and aggression to the test. He is extending the lines of Methodism. His men are pressing forward. The presence of a born centurion is seen from point to point along the front.

He was born in Culpeper county, Virginia, September 5, 1834. He professed religion when fifteen years old, and united with the Methodist Episcopal Church, South. He was early impressed with his call to the ministry. Mr. Amiss entered the itinerant ranks in Norfolk in 1854, was ordained deacon in 1856 by Bishop Early and ordained elder in Portsmouth in 1858 by Bishop Kavanaugh.

He married Miss Hathaway, of Edenton, North Carolina, in 1861. A large family have been the fruits of that union.

In this faithful itinerant are the elements that command the confidence of the Conference and the Church, and bring successful service. He pleases in the social circle. His fluency, aptness and force in the pulpit arrest attention and command a congregation. He builds elegant churches, lengthens the record of the membership and gathers large congregations. His brethren in the ministry are found of him.

REV. JOHN WESLEY CRIDER

The venerable Jehu Hank, now of the Baltimore Conference, took a fatherless boy of Pittsylvania county, Virginia, reared and educated him. The orphan became a minister, and on his first circuit as junior participated in a Pentecostal revival, where nine hundred were converted. Mr. Crider loves to tell of the kindness of this noble Christian minister and

his devoted wife, always affirming they should have the praise for any good that he may do in life. Mr. Crider joined the Church as a seeker, after deep conviction of sin, at the age of ten, and was converted four years afterwards. When approaching manhood he went South and prepared for the ministry under a divine call to that vocation. He joined the South Carolina Conference at Columbia on December 16, 1854. For seventeen years he continued a member of that body, with success attending his labors, and in some instances great displays of grace were manifested on the work. In 1871 he succumbed to the southern fevers, and, by medical advice, sought the latitude of Piedmont Virginia. He returned to his native county of Pittsylvania, where he was born April, 1834, and rested during 1872. In 1873 he formed the East Franklin Circuit, and was transferred to the Virginia Conference. In 1874 he was assigned to the Henry Circuit, and continues in active service among us. In the thirty-five years of his ministerial labors Mr. Crider has quit him well of his charges. His social qualities and efficiency in the pulpit give him success.

He is in height about five feet five; in weight, ranging between one hundred and thirty and one hundred and thirty-five; in complexion, fair; light hair and blue eyes. The amiable qualities of heart and spirituality of life can be seen in the earnestness of his honest, truthful face. His voice is pleasant and clear; his style, original, concise and forcible—thoroughly understood by all; his gestures, without effort, natural and easy; his mind, elevated and ennobled by an integrity established in sincerity and fortified by religion; his general manner, dignified, earnest and thoughtful; truth and sincerity shine throughout his whole conduct; in disposition, loving and kind; of liberal views and sympathetic nature, yet possessed of a firmness and decision of character unsurpassed in resisting anything that involves the principles of honor and truth, and any impeachment of his own religious principles and unblemished character is sure to meet with a quick and righteous rebuke. He has convictions and is not afraid of them; speaks as a commissioned teacher, with the zeal of conviction and the authority of innocence. He is self-reliant and uncomplaining—never asking favors, but most grateful for sympathy when received.

His sermons abound in the most sublime truths, with the most exalted sentiments of piety and devout gratitude; his illustrations are remarkable for introducing the best lessons from incidental objects and occasions; his prayers alone, so effectual and fervent in spirit, are a benediction.

Loved and respected by all good people, they feel, indeed, that he is with them in the spirit of the Lord when he says, "I am your servant for Jesus' sake." Eternity alone will reveal the vast amount of good of this most faithful and consecrated worker.

REV. JOSEPH H. RIDDICK.

He was born in Gates county, North Carolina, August 9, 1831; was converted, educated and licensed to preach at Randolph-Macon College, Mecklenburg county, Virginia; was admitted into the Virginia Conference at Norfolk, 1854, Bishop Pierce presiding, and has received the following appointments: Hertford, Charles City, Randolph-Macon, Murfrees-

boro, Harrellsville and Sussex Circuits; Wesley chapel (now Central, Portsmouth), Leesburg (now in the Baltimore Conference), Washington Street (Petersburg), Cumberland Street (Norfolk) and Clay Street (Richmond) Stations. He served two years on the Pungoteague Circuit, Eastern Shore District. He was sent to Hertford from the Conference of 1889.

This scant outline is all that our steadfast and long-time friend would allow, craving this conciseness by his brethren in the official memoir.

REV. HEZEKIAH P. MITCHELL.

The tall and graceful form of Mr. Mitchell is seldom seen among the debaters of the Conference. Once in a while he may bring to the attention of the body a matter of deep public interest in a speech that challenges attention directly and holds the audience to the end.

In the pulpit he is a master of engaging words. His discourses show a rich native ore wrought into elegant forms. They are rarely wanting in finish and attractive arrangement. He is a popular preacher and not without the rewards of diligent sowing. He has been the theme of many descriptive articles in the public press in praise of his homiletical and oratorical powers. His resemblance in features and form to "Old Hickory" has been mentioned by writers for the newspapers. Some of his sermons have been reported, printed and sold for charitable objects—notably, a Masonic address.

Mr. Mitchell has kept himself abreast of the best thought of the day, reading new books. Nor has he neglected the classics. He has gone through Horace seven times. In his younger days he taught Latin, Greek, French and Spanish.

He has served with success many superior churches. Cultured men have been among his audiences. In Charlottesville the Hon. Shelton F. Leake, though not a Methodist, like many other brilliant men elsewhere, attended on Mitchell's ministry. He did a signal service to our church there. He received from one revival one hundred and twenty-five members. At Liberty he saw an elegant church-home for our people come to the cap-stone. He aided with his purse in the erection of the building. In Lynchburg he was the instrument under God in the conversion of a hundred souls in a series of meetings. His congregations were immense. At Danville he started, as it were, *de novo*. He began with three members. He left a church with one hundred and ninety members and one hundred and eighty Sunday-school scholars; salary, \$1,500. In Portsmouth, two hundred converts at a single meeting, with no ministerial help. He raised four thousand dollars and paid off a long-standing debt, giving liberally himself—two hundred dollars. At Hampton his audiences were large; converts, sixty. So of other places. His record is honorable, useful and admired.

He was born in Essex county, Virginia, January 1, 1827. His father, Rev. Richard H. Mitchell, was a local preacher in that county. Mr. Mitchell was converted when seventeen years of age, and joined the Methodist Episcopal Church under the ministry of the Rev.

Gervas M. Keesee. He received a good academic education about home, and then entered Randolph-Macon College and followed a full course, standing well in his class on every study, when his health failed and prevented his graduation. After leaving College he continued his studies, taking up and prosecuting successfully two modern languages not in the curriculum. He had charge of a large academy for three years; also studied law for two years, and, when ready for examination, gave it up and went into the ministry, believing he was called of God to preach. He traveled Powhatan Circuit two years; Prince George Circuit, two years; Culpeper Circuit, one year; Lexington Circuit, one year; stationed in Lynchburg, at Centenary, two years; during the war at his farm, and pastor in King and Queen Circuit, four years; in Middlesex Circuit, two years; in Smithfield, four years; in Danville, at Lynn Street, two years; in Portsmouth, at Central, two years; in Charlottesville, two years; again to Central, in Portsmouth, for four years; Hampton, two years; Liberty, four years, and, in 1890, is serving his second year in Cambridge, Maryland. He is conducting to an early discharge a debt that has hung heavily upon this church.

Mr. Mitchell married the sister of the Rev. William B. Edwards, of the Baltimore Conference, and of Rev. F. M. Edwards, of the Virginia Conference. The only child died while Mr. Mitchell was pastor at Smithfield.

REV. WILLIAM V. TUDOR, D. D.

The author of these sketches had called to him the sonorous, measured and elevated sentences of Punshon when he heard Dr. Tudor. The likeness between these gifted Methodist ministers does not run in language alone, but the robust build, the firmness on the feet, the broad shoulders and heartiness in manner of each is kin to the other.

They have traveled alike along the highway of popular pulpits. Punshon found eager audiences at home and at remote cities. Tudor, when a boy, was the wonder and pride of Loudoun, the stronghold of Methodism, and since his circuit days great churches have sought his services. The daily press have reported his sermons and periodicals preserved them in print. It was not only the melodious cadences, but, yet more, the staple of truth, interwoven by the shuttle of a royal rhetoric into a "cloth of gold," that won upon the ears and hearts of his audiences.

Under his own roof-tree he is a charming host, genial, engaging, and furnished with a large store of choice material to make a fireside and easy chairs so charged with bewitching interest as to mesmerize the guest to forgetfulness of time till the long stroke of midnight sounds from the city bells.

His wife (once a Miss Morsell, of Washington, District of Columbia) is a factor, in no small degree, in Dr. Tudor's successful career. Handsome, cheerful, elegant, brimming with good will, wise and zealous in Church work, she brings to him an auxiliary element that counts largely in the popularity of the parsonage.

He is a native of Baltimore; came into the Church at thirteen; a graduate of the famous Methodist College of Dickinson, at Carlisle, Pennsylvania; taught school for four years after receiving his diploma, filling the chair of Greek and Latin in a classic academy in Alexandria for three of them.

He entered the Baltimore Conference in 1855 as a licentiate, serving Summerfield and Severn circuits, Baltimore City Station and Loudoun. He left Loudoun shortly after Federal occupation, crossed into Maryland, organized and served our church at Cambridge until the close of the war. In 1865 he was called to the charge of the Independent church, the remnant of Southern Methodism worshiping in a frame tabernacle on M street in Washington, District of Columbia. He was received into the Southern Methodist Church with the Baltimore Conference, bringing his congregation with him. He built and dedicated our Mt. Vernon church in Washington during his term of service.

He has since been pastor of Carondelet Street, New Orleans; Centenary and St. John churches, St. Louis, and Presiding Elder two years of the St. Louis District, and for a short time served Emanuel, Baltimore.

He is the pastor of Granby Street, Norfolk—our strongest church by the sea. Coming into the Virginia Conference a stranger, he has gained year by year on the respect and love of the brethren. His parishioners are attached to him and the public wait upon his ministry in large numbers. He is now (1889) in his third year.

He is fifty-seven years old, but his build, health and serene spirit put him back almost to boyhood in unwasted powers. A slight flake of frost, whitening the tip of a whisker or lock of hair, is the only sign of crossing the crest of mid-life.

REV. THOMAS HENRY BOGGS.

On the paternal side of Irish and on the maternal of German extraction; is about five feet ten; somewhat spare, though symmetrical; weight, about one hundred and sixty; complexion fair, inclined to ruddy; hair and beard auburn, now a little mixed with gray, in striking resemblance to "silver threads among the gold;" countenance expressive of intellect, determination, decision; demeanor courteous, kind, modest, meek—always manly, gentle and dignified; dress, clerical—neat, but not gaudy; disposition amiable, charitable and generous to a fault. As pastor, he is indefatigable, taking the reins well in hand, looking after the interests and keeping up the work of the Church in all its parts.

His name, Thomas H. Boggs, is, to all who know him, the synonym of honesty, integrity, deep piety and holy living. In the pulpit he is earnest, pointed, convincing, and in gestures natural. His sermons in subject matter are aptly chosen, well handled and evince profound thought. In the social circle he is quiet, not given to verbosity, but sedate and, at all times, chaste.

He possesses a magnetism—of which he seems unconscious—which is irrepressible and

so attractive that, ere you are aware of it, you are in love with him. Indeed, to know him is to love him. He "wears well" and long; never wears his welcome out. His character is irreproachable. In him the Christian graces are fully developed.

He was born in Frederick county, Virginia, November 15, 1833; professed religion at the age of sixteen in Weston, Lewis county, Virginia, and joined the Methodist Episcopal Church, the Methodist Episcopal Church, South, with which he afterwards united, having no organization in the town or vicinity at that time. Soon thereafter he became impressed with the solemn duty of preaching the Gospel, which he resisted for a time. October 17, 1854, while a student at Hillsboro Academy, he was licensed by the Quarterly Conference of Loudoun Circuit a local preacher. In November, 1855, he was admitted, by the Virginia Annual Conference, on trial as a traveling preacher. His first appointment was to Fauquier Circuit, in 1856, with Rev. George H. Ray. His second year, 1857, he was in charge of Rappahannock Circuit; 1858, Buffalo Circuit; 1859, Dinwiddie; 1860, Surry; 1861, Factories' Mission, Petersburg; 1862-'63, Henry; 1864-'65, Ringgold Mission; 1866-'69, South of Dan Circuit; 1870-'72, Middlesex; 1873-'76, King George; 1877-'80, Mecklenburg; 1881, Hertford; 1882-'85, King George; 1886, Albemarle; 1887-'88, Lunenburg. In 1888, at the Conference session in Portsmouth, he asked for and was granted a supernumerary relation, and is now domiciled at his pleasant, attractive home, Mount Ida, in King George county, Virginia, and preaching regularly at the various appointments in that circuit.

He was married on December 14, 1859, to Miss Sallie Withers Adams, daughter of Rev. Thomas Adams, of Lunenburg county, Virginia, who, during the intervening years, has shared his joys and sorrows, his fortunes and misfortunes, as none but a loving, devoted, faithful wife could do. She still cheers him onward and upward.

REV. ROBERT B. BEADLES.

Rev. Robert Blackwell Beadles, born January 5, 1832, is the eldest son of thirteen children born to John and Nancy Beadles, in King William county, Virginia. His rearing was in the lap of piety; he was trained in the Sabbath-school from very childhood. Indeed, every effort was made by his now sainted parents to bring him up for God, and their labors were not fruitless.

In childhood the Holy Spirit strove with him, and he was frequently under conviction for sin. He was converted September 19, 1845, in his fourteenth year, in a revival held at Powell's chapel, on King William Circuit, by Rev. John W. Shackford, then a member of the Virginia Conference, now a venerable and honored local preacher of King and Queen Circuit.

He recurs with pleasure to the fact of his conversion, and rejoices in an experience that the Divine Spirit witnesses in his own personal consciousness that he is a child of God.

He is about five feet seven inches high; weighs one hundred and fifty pounds; dark com-

plexion, with brown hair and blue eyes. He has rugged features, nervous temperament, brisk movements, and is always intensely in earnest.

As a preacher, he is unpretentious, yet replete with thought and full of grip. He shows at once his aim to be only to do good. He preaches the marrow of the Gospel, and wherever he has been appointed the Church has prospered.

He was called to preach almost simultaneously with his conversion, but passed through all grades of the "lay official" before being licensed to exhort by Rev. T. J. Bayton, in March, 1853. He received local preacher's license from the Loudoun Quarterly Conference, presided over by the Rev. W. W. Bennett, D. D., while at school at Hillsboro Academy. He began the itinerant life as colleague of Rev. J. B. Dey, under Rev. William B. Rowzie, Presiding Elder, in Lancaster county, Virginia, in August, 1855. He was received on trial into the Virginia Conference at Petersburg in November of that year and returned to Lancaster Circuit. He traveled the Spottsylvania Circuit in 1857 and 1858. Mr. Beadles was ordained deacon in November, 1857, by Bishop G. F. Pierce, in Elizabeth City, North Carolina.

In October, 1858, he married Miss Rebecca R. Holladay, of Spottsylvania county, a beautiful and accomplished help-mate. He has brought up four interesting children, the issue of that marriage—one of whom, Robert Fletcher, has just been licensed to preach.

In 1859 he was appointed to Fauquier Circuit; in 1860-'61 he traveled New Kent Circuit, and the two ensuing years he held a supernumerary relation. Recovering his health in 1864, he was appointed chaplain to the Fifty-fifth Virginia regiment—then in Hill's Corps, of the Army of Northern Virginia—and participated in most of the battles of that year, from the Wilderness to Petersburg. Again his health failed, and for 1865-'66 he was on the supernumerary list. In 1867 he was appointed to West Hanover, and to Middlesex in 1868-'69. He was on Buckingham Circuit in 1870-'71-'72, and served the Fluvanna Circuit for the year 1873. He found it necessary to take a supernumerary relation for the years 1874-'75. In 1876 he served the Nicholson Street Station, Richmond, Virginia, and in 1877 was an efficient agent of the Preachers' Relief Society. The next three years he "fed the flock of Christ" on Lancaster Circuit, where, twenty-four years before, he began his ministry. From 1881 to 1884 inclusive he did successful work on Atlantic Circuit, and in 1885-'86 he was on Boykins' Circuit. In 1887 he was stationed at Floyd Street, Danville, Virginia, where his health so failed that he was obliged to superannuate.

In this relation he now resides at Ashland, Virginia, where, as much as in him lies, he is still ready for every good word and work.

Mr. Beadles has been twice married. The mother of his children having died in 1874, he married Miss Sarah N. Slaughter, of Delaware, in 1878, who has been a benediction to him and his household and a most efficient co-worker with him in the Church.

This is the short and simple annal and a modest memorandum, withal, of a brother beloved, whose single aim and earnest life adorn the Gospel of his Master. In quiet paths he serves his Lord with strictest fidelity. His brethren give him the homage of their confidence and affection. He is such a one as the dying desire to pray with them and the living desire for a neighbor.

Even in his interrupted ministry well on to a thousand have been converted.

Who among us is more prized for his godly walk and conversation than Robert B. Beadles? The spirit of the Master shines in his life. In and out of the pulpit men take note of him, that he has been with Jesus. He leaves a blessing in every household that enjoys his



Yours Sincerely,
J. H. Reddick

Very truly,
J. E. H. H. H.

Yours Truly,
R. M. Crooks



Yours truly,
Chas. W. Rogers

Very Truly, James
J. H. Director

Yours Truly,
James C. Jones



Yours truly,
James C. Martin
C. C. Martin

Yours to -
Powell Garland

Yours brother in Christ,
James H. Wampler

presence. The congregations that hear him are fed on the marrow of the Gospel. He is quick, pushing, energetic, yet without brusqueness or ambition for a high seat. He has served the Church with success and fidelity for twenty-four years. During a portion of this time his ill health restricted his ministry. He was never drawn off from the highest aim—the calling of men to Christ.

REV. ROBERT NELSON CROOKS.

Soldier, chaplain, pioneer preacher in mountain lands, he has a noble record. He has preached a third of a century; built nine churches and two parsonages, and repaired or rebuilt many old preaching edifices. In the hospitals in Richmond he saw great revivals. During his ministry he has received into the Church more than thirteen hundred persons.

He is loved by the brethren, and is a good man endowed of the Holy Ghost. Though kept, by ills contracted in the line of duty, from the active work, his godly walk and limited public exertions tell how earnestly at heart this man of God has the cause of the Lord Jesus.

He is the son of Abraham and Catharine Conrad Crooks; was born in Greenup county, Kentucky, March 16, 1830—united with the Methodist Church in his native county in August, 1852; licensed to preach by the Greenup Quarterly Conference (Rev. C. M. Sullivan, Presiding Elder, Rev. J. F. Medley, preacher in charge,) in March, 1855; received into the West Virginia Conference in September, 1855; ordained deacon by Bishop G. F. Pierce in 1857; elder, by Bishop J. O. Andrew, in 1859; appointed Chaplain in the Confederate army in June, 1862, and assigned to duty at Chimborazo Hospital, Richmond, Virginia, at which place he remained until after the close of the war.

In November, 1865, he was transferred to the Virginia Conference. While pastor of Hanover Circuit—1879-'82—he was painfully injured by a fall from his buggy; but, though compelled to itinerate on crutches, he persevered in his "loved employ" until the Conference of 1883, when, with a constitution shattered by rheumatism and other painful maladies, he reluctantly accepted a superannuated relation.

Through the kindness of friends within the bounds of the Virginia Conference, a home, beautiful for situation, at Yorktown, Virginia, has been secured for him, where, surrounded by his family, he is now pleasantly and comfortably located.

Though never free from pain, Brother Crooks is never so happy as when permitted to proclaim the glad tidings of salvation to his fellow-men, and frequently exerts himself far more than prudence would dictate. Calmly, trustingly, he is "waiting by the river," with "lamp trimmed," striving to be ready when "the Bridegroom cometh." It can be truly said of him, he is a good man.

A friend of Mr. Crooks says: "For many years I have been personally acquainted with him, and believe I do not deviate from the truth when I say that there is no guile in him. Long ago his actions led me to conclude that his heart was full of love for all, and years of observation have strengthened this conviction. His chief desire seems to be to do good, get

good, and be ripe for heaven whenever the summons comes. He loves to preach and comfort the sick and sorrowing. His sermons are well conceived, and have the marks of study; but the infirmity of Moses, 'I am of slow speech,' is an impediment to a free and graceful delivery. And yet, with kindling eye and beaming countenance, he tells with tender words and persuasion 'the old, old story.' Many gratefully claim him as their spiritual father."

Brother Crooks is five feet eight inches in height; erect, square-shouldered, and in his best days was a man of considerable force; complexion rather dark; eyes blue and well set under a broad, shapely forehead; hair and whiskers dark, with a slight sprinkling of gray.

On August 6, 1863, he was married to Miss Susan A. Scully, of Richmond, Virginia. Eight children have been born to them—four died in infancy.

We give but a hint in these quoted words of the rude service that has smitten him with years of pain and make a crutch a companion: "In June, 1861, I volunteered as a soldier, and served for six months as first lieutenant of Company I, Thirty-first Virginia regiment, in the command of Generals Garnett, Henry Jackson and Ed. Johnson, and under General R. E. Lee in that remarkable systematic campaign in the Alleghanies, advancing and retreating, marching and countermarching, in, up and down the creeks and rivers, (oh, how cold!) until we went into winter quarters on the top of the Alleghany mountains, almost in perpetual frost, as if we were hunting a healthy place in mid-winter to freeze out the rest of the life that had not been marched out."

REV. JAMES H. CROWN.

Who can match with this noble man of God in the healthy elements of a sterling apostleship? His superb figure, genial face and rich record call out the admiration of his brethren. He is greatly loved in his Conference. His brethren hail him at their annual gathering with glad voices. The hearty hand-shaking and tone of salutation tell the pleasure in their hearts.

He touches two hundred pounds. There is no clumsiness in motion or lack of energy. He is reckoned among our most active men.

While seldom participating in debate, his utterances command attention and carry the weight of best common sense. He is a practical man of affairs. His opinion is valued.

His discourses have the marrow of the Gospel. They contain golden thought rightly divided. There is force and fervor in delivery. There can be no listless hearer within the reach of that resonant voice.

The work of God prospers under his hand in all departments. New churches, converts, new appointments and edification of the saints. He is a workman that needeth not to be ashamed. His achievements enrich Zion.

He is the synonym for cheerful and robust piety. A full-length picture would present the outlines of a burgomaster, portly, wise and contented. Ambition never vexed his serene

spirit nor has envy soured his genial soul. From the mountains to the sea he has sounded out the glad tidings. He speaks with force and aptly. His name is held in honor and his visits are everywhere treasured as seasons of joy and profit. He is a favorite among the churches and in the Conference.

James Henry Crown was born in Montgomery county, Maryland, March 1, 1834. In the autumn of 1852, at Emory chapel, District of Columbia, during a meeting conducted by Rev. W. W. Bennett, D. D., and Rev. Mr. Davis, he was converted. Simultaneously with that happy event was his call to preach. To this call he gave heed, and at once began preparation for what he felt to be his life-work. In October, 1854, he was licensed to preach by the Quarterly Conference of Loudoun Circuit, Virginia Conference, in the bounds of which he was then prosecuting his studies. In this circuit he did his first preaching. In 1855-'56 he was at Randolph-Macon College, and in November of the last-named year he was admitted into the Virginia Conference, upon the recommendation from the Quarterly Conference of the church where he was converted and in whose communion he first held membership. He highly appreciates the hearty and unanimous endorsement as a fit person for entrance into Conference given him by Christian men who knew him from boyhood.

Thirty-three years have come and gone since the Virginia Conference admitted him among its membership. He writes and says: "They have been pleasant years; they have been happy years. They have been spent on circuit and in station, in mountain regions and along the sea-board."

REV. JAMES O. MOSS.

Mr. Moss, son of Bennett M. and Phoebe W. Moss, was born in Prince Edward county, Virginia, December 29, 1833. He was educated at Randolph-Macon College at its original site near Boydton. Impressed by several successive attacks of illness that it was his duty to enter immediately into the work of the ministry, he left College before completing his academic studies. These he has since prosecuted with persistent industry. He was received on probation in the Virginia Conference at its session of November, 1856. Since then his relation to the Conference has been constantly effective; and in the city, on circuits and in the Presiding Eldership he has not only been remarkably successful in winning souls to Christ, but proved himself competent in the management of all the details of official administration. A patient student and an earnest worker, the snows of fifty-five winters and the heat of as many summers have not availed to lessen his zeal in the cause of the Master. His vigorous constitution has withstood the hardships of the itinerancy and the attacks of disease. However frequently he preaches, he seems never to grow weary or lose his hold on the attention of his audience.

His style is logical and didactic; sometimes poetic, when inspired by the grandeur of the theme and the sympathy of the audience. It is then that he appears at his best—his diction beautiful, his thoughts clear, his face expressive.

It would be hard to name the preacher in the Virginia Conference that can sway an audience with the sovereignty of Mr. Moss when at his best. He has a keen, strong mind. He searches with pick in hand in all directions, not for glittering specimens, but for bulk of ore-bearing bullion. His habit of study has helped him to the accumulation of great and valuable stores and trained his intellect to vigor and accuracy. And better than all, he is without the unseemly urgings of ambition, and has the simplicity and guilelessness of a child, withal. A frank and noble Christian gentleman is James O. Moss. His labors have been singularly blessed with great results.

Naturally absent-minded, he often fails to impress strangers favorably on first acquaintance; yet it has been his fortune to be loved in all his charges as only a few have been. To know him well is to appreciate and love him. He is now serving his third year on Mathews Circuit.

REV. JAMES ERASMUS McSPARRAN.

Mr. McSparran has served the Church in the last thirty-three years with faithfulness and crowning success, bringing in a great company of converts and building the walls of Zion. God has given testimony to his labors. His sermons are of well-seasoned material, firmly joined and built up into a strong edifice, and not without grace. The temporal interest is kept well in hand and cared for. Churches prosper in his charge.

Mr. McSparran is robust and firmly built. He has in this stout anatomy a fitting energy of soul that gives him leadership and victory in his movements for the defence or building-up of Zion. There is solidity in his work and thoroughness in his conduct of the spiritual and temporal concerns. There is an inherent steadfastness of purpose and untiring vigor that can cope with the most refractory obstacles to success. There are few difficulties and obstructions to Church advance he cannot overcome. He has wrought well. His invincible qualities are recognized and honored. In pioneer days he would have forced a place for Methodism with unwavering exertions.

He was born in the county of Albemarle, Virginia, July 24, 1833. He was converted under the ministry of Rev. Ballard E. Gibson, in the year 1853, at Chestnut Grove church, in the village of Earlysville, one of the appointments in the Albemarle Circuit, of which Mr. Gibson had charge. Over fifty persons embraced religion at that meeting—among whom were the mother, brother and two sisters of the subject of this sketch, three of whom have passed away, together with his father and two other brothers, leaving only himself and youngest sister.

Soon after making a profession of religion he was exercised in mind on the subject of a call to the ministry; but such was the defectiveness of his mental training, together with extreme diffidence, as to cause him to doubt the genuineness of his convictions on that subject. While thus exercised he seemed to be divinely led to engage as colporteur for the American Tract Society, through the recommendation of a friend, and remained in its service

till November, 1857. This led to his license to exhort and preach, and also a recommendation to the Conference, without any solicitation on his part—in which he saw the hand of God. In 1857 he was received into the Virginia Conference and appointed to serve with Rev. J. D. Lumsden on Princess Anne Circuit.

He was the victim of severe temptations to abandon the ministry. His senior at first treated the matter with ridicule, till he found the junior bent on forsaking the work. He took the young man in a room and told him of a similar experience while on his first charge. They began to pray. The silence was only broken by the mental struggle, sometimes audible, while pleading for light. Lumsden arose and directed the junior to go to the Sunday appointment, and return to the parsonage and report on Monday. After some urging, Mr. McSparran started to the Sabbath service. The darkness and doubt were dissipated. Lumsden met him, peered into his face, saw the change and laughingly said, "I knew what the sequel would be."

Strange to say, in the midst of revivals that year disturbing doubts came as to the Christian religion. By an accident, appointments for protracted meetings at two different places on the same Sunday had been given out. It was arranged that if one failed he should quit and join the other. The junior began. There was no one to lead in singing (he could not) and but one or two to pray in public. An "outsider" started the hymns. The meeting lasted through the week, with no tidings from Lumsden. Result: twenty-seven converts; twenty-seven additions—ten of whom were converted instantaneously while the preacher was leading in prayer at the last service. His own doubts vanished.

Nearly thirty years passed, and Mr. McSparran was again on Princess Anne. The converts of that meeting—some in heaven and the others faithful. The story has a moral: resist the Devil—do your duty—and he will fly.

REV. JOSIAH DICKINSON HANK.

Prominent among the preachers of the Virginia Conference is the Presiding Elder of the Eastern Shore District. In stature he is tall, slender, erect and dignified; in complexion, between a blonde and a brunette, with soft blue eyes, which at times brighten with wit and humor; in disposition, sympathetic and affable; in conversation, interesting and entertaining. There is an orderliness, ease and grace about him. He is wise of counsel, deep of thought and very guarded in all his actions. He seeks to win all to the truth by his gentleness. His efforts to persuade men to turn from their sins are always characterized by the same spirit of mild forbearance. He is apt in religious discourses. He knows how to use Scripture with simplicity and fervor and how to touch the hearts of men. He does not proceed by a slow and painful process, but seems to be pressed into quick and direct utterance by the movement of the Spirit upon his heart and tongue. His sermons attract admiration. They are prepared with care, and partake neither of dry, metaphysical discussion nor loose,

incoherent declamation. They blend in the happiest mean the light of argument with the warmth of exhortation. What has been said of another may be appropriately applied to him: "Like a divine lamp, he illuminates the hearts of those who attend upon his ministry with his explicit expositions of God's word." His sermons are vertebrated. There is bone in them, but not wholly skeleton. There is grace and finish. The delivery is grave, measured, magnetic.

Mr. Hank is the son of the late Rev. Jehu Hank, and was born in Louisa county, Virginia, in 1835, and joined the Western Virginia Conference in 1857. In 1866 he was transferred to the Virginia Conference, of which he is still an honored and prominent member.

Mr. Hank has served on circuit and station, and is now Elder of the Eastern Shore District. He has seen, many times and oft, gracious outpourings of the Spirit and Zion rejoicing. His friends are well-nigh every person who comes in contact with him.

Mr. Hank has been twice married: in 1862 to Miss Berger, of Pittsylvania county, Virginia; in 1870 to Miss Wailer, of Maryland. He has lovely "olive branches" around his fireside.

REV. JAMES W. BLINCOE.

James W. Blincoe is the son of Albert T. and Mary E. Blincoe, of Loudoun county, Virginia. His birth-day was August 19, 1834. He was born again in 1852 and joined the Church at once. He was received into the Virginia Conference in 1857, and has served the Church chiefly in the region between the Upper Meherrin and the James rivers. It is enough to say he built fifteen new churches and helped to lay the foundation of others. This tells the story of his zeal.

He married the eldest daughter of Rev. L. S. Reed. He has nine children.. In 1888 he was made General Agent of Colportage.

A German Emperor once said of his Prime Minister, "He was born to be trusted, and I trust him." Every member of the Virginia Conference can say the same of our sympathetic, open-hearted, whole-souled, patriotic, imperial Blincoe.

He is an unpretending man, who has built personal character into a light-house. Many of his brethren, in both the laity and the ministry, are indebted to him for his way of teaching by example how to give irresistible momentum to an impulse. His mind is like a great mill-wheel in thorough repair and ready for work. When it moves, every contiguous piece of church machinery feels the motion. When it reaches the full stroke of a finished revolution his garnered plans are literally ground into readiness for erection, and then the work begins. He has been instrumental in the execution of more than a score of church-buildings and has laid many a foundation-stone upon which later workmen have built.

Some men know how to strike, but they always miss the anvil. Blincoe never cuts down the vigor of a blow until the iron has been shaped for God. His altar-work, after a sermon, means the conversion of every penitent. His pulpit preparation is of the spirit. With

poised brain, he never tips the balance. He knows how to check the elevator and land his hearers on firm ground. Few men have so modest an opinion of their literary gifts. He seems content to leave each spoken thought to swing like a little lamp that does nothing but shine for God.

His will-power is a wonder-worker. He has the nerve of Murat, the endurance of Robert Bruce and the terrific directness of a tropical thunderbolt. He does not waste words or squander a moment of time when the King's business commands him to mount horse and ride to the front. With the vanguard you may always find him. His highest ambition is to die on the field of battle and be caught away by the angels of God to the rest of the weary in heaven. The bones of such a man are too precious to be enshrined in the sarcophagus of an earthly prince. His dust will be fenced in by the memory of God and kept secure until the end of the world.

REV. HENRY CLAY CHEATHAM.

In 1857, at Elizabeth City, North Carolina, there entered the Virginia Conference a large class of men above the average in endowments and cultivation. It has been rather a notable company. They have made their mark in the Conference. By common consent, the first place in natural powers has been assigned to Cheatham. He had the most meagre opportunity to gain even the rudiments of learning—only two sessions at school before beginning to preach. When the storehouse of knowledge was opened to him, his hungry mind fed with a ravenous appetite, and fattened as it fed. At this day he has at command choice and winnowed crops from many fields of thought and investigation. It would be difficult to find a minister better equipped in this department for his calling. In the pulpit he is the master of a compact, vivid and piercing eloquence. In denouncing vice, the face of brass itself would quail before his hot and plunging shot. As a controversialist, on platform or in print, he is a match for the keenest scimitar in the land. His style in edge and verve falls not far behind the best of Junius. In discharging his conscience of a duty he never takes counsel of fear. He is true as steel in his friendship. He abhors even the appearance of fawning for favor. He seldom takes part in the business of the Conference. He is a quiet, silent man. He is a native of Charlotte county, Virginia, and the son of Elkanah Hampton Cheatham and Lucy Cheatham. His mother's maiden name was Halely. He was born November 12, 1834, and was converted under the ministry of Rev. Charles H. Boggs, at Appomattox Courthouse, about August 1, 1853, and at once united with the Methodist Episcopal Church, South. Almost immediately after his conversion he felt moved to preach the Gospel. His friends were also convinced that this was to be his life-work. He was licensed as a local preacher September 1, 1855. He was received on trial into the Virginia Conference in November, 1857. He served as junior preacher on the Loudoun Circuit in 1858-'59.

In November, 1859, he was ordained a deacon and received in full connection. He served the Fairfax Circuit in 1860, and the Stafford Circuit in 1861. During this latter year

he was married, on August 15th, to Mrs. Emma D. Dabney, whose maiden name was Llewellyn. At the Conference held this year, 1861, in Norfolk city, he was ordained an elder. From this Conference he was appointed to the Spottsylvania Circuit for the next year, 1862, but could not remain on the circuit by reason of the presence of the Federal Army. He traveled Batesville Circuit in 1863, and the Albemarle Circuit in 1864-'65. He served the Cumberland Street church, in Norfolk, during 1866-'67, and traveled the Nottoway Circuit in 1868. In the fall of this year his health entirely failed, and during the two following years, 1869-'70, he did no ministerial work. For a long time he was so extremely ill, and such was the nature of his affection, that many of his friends thought it possible that he should ever recover; and he himself ascribes his recovery to the special interposition of God in answer to the prayers of his friends. Having been placed on the effective list, though still very feeble in health, he served the church in Berkeley City in 1871, and the church in Hampton in 1872. From 1873 to 1876, inclusive, four years, he served the Union Station church, in Richmond, Virginia. He was at Centenary, in Lynchburg, in 1877-'78. In 1880 he labored on Prospect Circuit. He has since served Gloucester Circuit, Union Station, Richmond, and Centenary, Lynchburg—his present pastorate.

REV. JAMES MADISON ANDERSON.

This is the story of a minister who overcame early disadvantages of education and became, by dint of careful study and native endowment, one of the most polished and graceful preachers in Virginia. From untoward circumstances in youth he has risen, step by step, to the most important positions in his Church. In all this advance there has been nothing of rude ambition or doubtful expedients. He still has the modesty of his boyhood. Honors have sought him. He is far removed from the arts that seek prominence or bid for popularity. Without ostentation, he quits himself fully of every responsibility.

The discourses of Mr. Anderson are superior specimens of smooth, melodious and elegant diction adorning best thought. They are the proof of familiar companionship with choice authors, of laborious days in study and a well-trained mind. There has been large fame in the pulpit with far less gifts and with inferior endowment. The audience has riches, not in rude ore, but in chased and carved beauty, brought before them. And withal, the spirit of an apostolic man is regnant in his life—"Your servant for Jesus' sake."

He was born in the county of Amelia on June 28, 1837. In his early boyhood he was sent to such schools as the community in which he lived afforded. In the year 1850 his parents moved to Lynchburg, Virginia. His parents, although of highly respectable families, were poor, and he spent several years in the service of one of the citizens of that city, making his own livelihood by honest toil. During this period, and in the fall of 1851, he made a profession of religion in the old church on Church street, of which the Rev. John C. Granbery was pastor—known now as Centenary. Mr. Anderson had been a regular Sunday-

school scholar and had thought much on religion, praying often; in fact, he cannot recall the time when he was destitute of concern on the subject of his salvation. His circumstances had never before been so favorable for giving attention to this important matter, and he resolved to make good use of his opportunities. Revival services were in progress, with conversions. He was anxious to become a Christian. He, however, was young and timid. Night after night he went to church, hoping that some one would give him some encouragement to go to the altar. No one came to him, perhaps because of his youth. At length God helped him to take his place among the penitents.

After several days of dark sorrow for sin and earnest prayer for pardon, he obtained the desired blessing. He at once became a zealous Christian. At the first opportunity he connected himself with the Church. He was punctual and regular in all his duties. He cannot remember that in all his early religious life he ever failed to be present at preaching, prayer-meeting, class-meeting, Sunday-school or Bible class when attendance was practicable. His close attention to his duties obtained for him the confidence of the entire church, and produced the belief in the minds of his brethren that he was destined to be of much service to the cause of Christ. He was blessed with the special friendship of one of his pastors, Rev. D. P. Wills, who more fully directed his attention to the subject of preaching and in various ways gave him aid and encouragement. Preaching soon became the all-absorbing subject. By day and by night it pressed upon his mind. To proclaim the unsearchable riches of Christ to his fellow-men seemed to him to be the noblest of all employments.

In 1854 he began preparations for the work of the ministry by improving his education. He attended schools, first in Lynchburg then in Buckingham county. In 1856 he was licensed as local preacher in that county, at a Quarterly Meeting held by Rev. H. H. Gary. In December, 1856, he went to Randolph-Macon College, where he remained only for a few months, leaving in June, 1857. In November of that year he became a probationer in the Virginia Conference. He served Lancaster Circuit as junior on this first appointment; then Westmoreland, Rock Creek and Howard; in 1860, Patterson Creek, Warrenton Circuit, Loudoun. War was raging and Church work interrupted. In 1862 he became chaplain to the Fortieth Virginia regiment. In 1863 he went to Elk Run, where war disturbed the work; so in Culpeper, his next appointment. In 1865-'67 Fluvanna was his field; then two years on Madison; then four years in Albemarle; then three years on Atlantic. In 1876 he was made Elder of Dauville District; 1879, Elder of Charlottesville District. In these pastorates there was much enlargement in membership, spirituality and progress in new buildings—general improvements. From Charlottesville District he was sent to Cumberland Street, Norfolk. His voice failed from throat disease. After months he was healed. In 1885 he was assigned to Hertford. The signs and proof of apostleship followed him. His life seems to take on a deeper consecration. His sermons grow more mellow, and rise often to the grandeur of inspired speech. In 1889 he was placed in charge of Pungoteague.

REV. SAMUEL S. LAMBETH, D. D.

Dr. Lambeth is endowed with rare and quick parts, and excels in the versatility of his genius. He is welcomed to the lecture platform with applause. His gift in public prayer is exceptional. The colleges call for him to address their graduates. He is enjoyed at great dinners more than the dessert. His sermons are often gems, and the Conference conscripts him for service as a superior scribe.

The pulpit, however, is the throne of his power. He prepares his discourses with assiduity and taste. They are delivered in voice tuneful, resonant, and clear as silver bell smitten by mallet of velvet. His manners in the pulpit befit the sacred place. The conduct of the services is grave, orderly and impressive. There is blending of dignity and grace. His sermons are, in the main, written. He gathers richest woof and weaves it into a cloth of gold. It is the fewest hearers that discover the presence of manuscript in the desk, it is read with such ease and liberty. Often the theme is expanded or condensed without regard to the lines on the page and without a break in the flow of elegant diction. The pen is his slave, not his master, for it is unusual to find a person so happy in an off-hand speech.

Dr. Lambeth, in stature, ranks with the late Dean Stanley, or the author of *Lalla Rookh*. He has much of the social graces of Moore as well as of his brilliancy. Time has touched with furred feet as it passed over him, leaving no wrinkle on cheek or furrow on brow.

Dr. Lambeth has served the chief church in several of our cities. He is the President of the Virginia Bible Society and a trustee of Randolph-Macon College. He is a native of Richmond, Virginia—born February 1, 1838. He had godly parents and early religious instruction at home and in Sunday-school. His educational advantages were unusually good, spending years in classic schools in his native city and afterward a student at Randolph-Macon. His honorary title of Doctor of Divinity was conferred upon him in June, 1888, by Washington and Lee University.

In 1855 he connected himself with Centenary church, Richmond. He received theological instruction at Randolph-Macon from Chaplain, now Bishop, Granbery and from Dr. William A. Smith. He began as local preacher in 1856, and joined the Virginia Conference in 1857. He has remained in the pastorate ever since, serving circuits and stations. He has been an Assistant Secretary of the Virginia Conference for seventeen years.

He has been twice married: in 1859 to Miss Alice H. Graham; in 1870 to Miss Virginia J. Parker, by whom he has three children.

He is now the pastor of Broad Street church, Richmond, Virginia.

REV. JACOB H. PROCTOR.

Brother Proctor has, in a large measure, the solid character of the Briton as well as the stout build. In his native land, England, he received early instructions from his father, a true Wesleyan. He seems to have inherited the sterling virtues of his parent. He has served the Church with diligence and success. He has attached friends on all his fields of labor, and many remember him to bless him for teaching them the way of life. He is gifted in the pulpit. Wherever he has been a pastor the walls of Zion have been made stronger and the hearts of God's people encouraged. The fine qualities of this sterling man—an "Israelite indeed" and without guile—have been a bulwark to the Church and a tower of strength to the cause of God. He is beloved by Christians, and the citizens without the pale of the Church hold him in esteem. He has in him the solid worth that does not waste away in a day. He grows on the confidence of the community he serves.

Mr. Proctor has a fine presence—grave, contained, balanced. Years have come and gone without grooving his face. His robust and symmetrical form seems security for many years of service.

He is a native of Lincolnshire, born 1834. His father was a prominent Wesleyan and substantial farmer. He conducted Sunday-school, for which he was peculiarly gifted.

Mr. Jacob Henry Proctor joined the Methodist Church in Richmond, Virginia, in 1856. He joined the Virginia Conference in 1857. In 1858 he was discontinued, at his own request, that he might attend school and better prepare himself for his life-work. In 1859 he again entered the Virginia Conference on trial. From that time he has continued a member of the body, being in the active work, except 1869-'71, when ill health forced him to rest.

In 1866 he married a daughter of Rev. R. B. Foster, of Dinwiddie county, Virginia.

REV. ROBERT WILLIAM WATTS.

He is of the somewhat noted class of 1857, and, being the oldest member, has been held as the patriarch of the body. They are firmly and fondly attached to him, and he is worthy of all honor—an Israelite indeed, and in whom there is no guile.

His preaching shows that he has not let his college diploma lie neglected and rusty. He is studious, but searching for the form of sound words, not for the material for poetic fancies. He is a theologian, well-grounded in Methodist doctrine. And much more, the sermon is steeped in a devout heart. His public prayers often move the congregation to tears. He is prudent, and has the gift of wise direction in Church affairs. The purest and noblest virtues

meet in him. In Piedmont Virginia Bob Watts is without a rival in the affections of the churches. Only pastoral limit takes him away from weeping flocks. His life is a theme worthy of the pen of Goldsmith, and the story of the affection of parishioners and the unselfish service of our beloved comrade would charm the old and young as a page from apostolic history. Would the wheels of Time that bear him to old age had reversing levers upon their axle, and so keep him with the Church as its purest type of the primitive preachers in our Methodism. A great company bless God for the gift to the Church of this good man.

He is the son of James D. and Jane S. Watts; was born in Amherst county, Virginia, October 16, 1825. The loss of a mother in his fourth year deprived him of an influence supplied by nothing else. The instructions, however, of a pious father made impressions that have never been effaced. Ardent and impressive, he was often led astray; but the parental example and instruction under God brought him back again. The advantages of good schools in Charlottesville and vicinity were afforded him, and in his seventeenth year he went to Emory and Henry College, where he continued to graduation. During the first year he sought the Lord and connected himself with the Church, having felt a conviction from the earliest childhood that he was to preach. He resisted these feelings, and engaged in the business of teaching. After marriage, and the lapse of six years, whilst in charge of Higginbotham Academy, at Amherst Courthouse, a pervasive revival, under the ministry of Rev. M. L. Bishop, assisted by Dr. J. E. Edwards and D. P. Wills, took place. The preaching was influential, and some fifty professions was the result. Mr. Watts and two others were induced, under the influence of this meeting, to enter the ministry. He was licensed in the Quarterly Conference of Amherst Circuit by Dr. Rosser on Saturday before the third Sabbath in January, 1857—a day memorable on account of a snow storm unsurpassed in the memory of the oldest inhabitants. He joined the Virginia Conference that fall and was sent to Orange Circuit, where he labored two years, during the first of which his wife died. In 1859 he was sent to Loudoun, remaining two years; in 1861, to Warrenton. After a stay of three months he fell back with Johnson's army, and, with his two daughters, continued in Amherst, preaching, teaching and working on a farm for support until the Conference of 1865. He, having been married the second time, was sent to Albemarle, and remained four years; then to Madison four years; afterwards sent to Albemarle four years. He served Greene, Batesville, Bedford, Brunswick, and is now on Prospect.

REV. ROBERT NEWTON SLEDD, A. M., D. D.

The best-furnished minister for his vocation among us is Dr. Sledd. He has been, in a large degree, a man of one work and of one book. His early good fortune gave him superior literary training, and he is known as a close student of theology. He seems fitted in every way for his calling. His superiority in the pulpit is only one of his excellencies. He is a safe counselor in grave matters of Church concern, and he knows as by instinct "what

Israel ought to do." Besides these invaluable qualities, he is a leader in enterprises of pith and moment. The conduct of affairs and the inspiration that brings to a worthy success Church movements, extensions and enlargements seem a peculiar endowment. We may mention, as an illustration, that under his pastorate at Granby Street, Norfolk, there were a number of colonies established which have grown into strongholds of Methodism in that city. One of these, Centenary, with its founder for pastor, now ranks in beauty of building and spiritual thrift with any church in Norfolk.

He was, when a lad at college, recognized as gifted with the powers that command a fruitful future. He graduated at Randolph-Macon with high honors. God gave him, in brain and body, the leverage that lifts men. To these advantages he added a high purpose to make himself "a workman that needeth not to be ashamed."

In person Dr. Sledd is tall, with hardly sufficient adipose tissue to round out the thews and sinews. He has something of the swarthiness of the South and the display of the muscles on the surface as seen in the West, with the prominence in the cheeks allied to types of our aborigines. The face has the *imprimatur* of culture and native talent.

The sermons of Dr. Sledd come as coin from the machinery of a mint, with all the evidence of best work on them, full weight and milled. They are models in arrangement and envelopment. His preparation is thorough. His elements of wealth, smelted from a rich library, purged in the crucible of a strong mind, are poured into these discourses. He uses the pen with tireless industry, but he does not employ it to lay an iron track for *memoriter* flanges to follow. The manuscript is rather the sails to catch the gales, while he holds the rudder and guides the rich argosy of thought. On notable occasions he holds the hearers in the hollow of his hand and bends them at his will. He has a ringing voice and a face that brightens with the progress of the discussion. He is a reticent man, and is not ready to join in social pastimes. He has no smiling compliments nor small talk. He rarely speaks on the floor of Conference.

His contributions to our periodicals, especially to his own *Theological and Homiletic Monthly* were weighty, lucid and valuable, giving evidence of wide and careful research in theology and acquaintance with the tenets of our faith. It is a question whether any minister in our connection has made as many tours in biblical investigations and brought back such a caravan of rich products from distant times.

The degree of Master of Arts came from Randolph-Macon, that of Doctor of Divinity from Emory and Henry. He has been chosen often as a member to the chief Senate of the Church, and will sit in St. Louis in 1890. He is a trustee of his *alma mater*. He has served the Church in our most important positions almost from his entrance upon his ministry—Richmond, Norfolk, Lynchburg and Petersburg. He is now pastor at Norfolk, having converted a chapel into a splendid edifice, vieing, in all its appointments, with our best structures.

He is the son of James V. and Ann P. Sledd, and was born in Powhatan county, Virginia, December 19, 1833. His father was of English and his mother of French descent—the former of Methodist and the latter of Baptist parentage. His father's house was not only a home of the Methodist preachers, but one of their regular preaching places in his early childhood. His first religious instructions and impressions were received in the school of Methodism. His education began, and was continued until his seventeenth year, in such schools as the neighborhood afforded. In 1851 he entered Randolph-Macon College, and graduated with distinction in 1855. In March of that year he was converted and joined the

Church, under the ministry of Rev. J. C. Granbery, then the College Chaplain. In September, 1855, he was married to Fanny Carey Green, of Warren, North Carolina. Twelve months afterwards he returned to Randolph-Macon, and devoted himself to the study of theology under Dr. William A. Smith, then President of the College. In November, 1857, he was received into the Virginia Annual Conference, and has remained in its active service ever since.

REV. JOHN J. LAFFERTY, A. M., D. L.

The early history of his family has been collected by the Hon. H. V. Lafferty, of Arkansas. His people came to the wild land now within the confines of that State when that region was a possession of Spain. They were of Gallic origin. The name was La Forte. In the sixteenth century they forsook France for Ireland because of Church and civil confusions. The patronymic, in long years, took on the Milesian spelling.

They were in the English colonies of America at an early date, especially in the South. Two brothers from the "State of Franklin," now Tennessee, fought the British at King's Mountain. One was buried on the bloody ground in his buckskin suit. The Confederate Army had representatives in its ranks from every branch of the family in the South, even to the edge of the Ohio river.

The Rev. John J. Lafferty was born in Virginia on April 20, 1837, near the Lower Roanoke. His parents were George and Elizabeth Lightfoot Lafferty. He had prime advantages of academy, college and university. He was converted in 1857, and joined the Virginia Conference in November of that year, and has continued a member ever since.

Mr. Lafferty was married in 1860 to Miss Brown, of Brown's Cove, Albemarle county, Virginia. They have a number of children.

He served in the Conference forces, first, as chaplain, and then, upon the request of the General commanding in the Valley of Virginia, was commissioned by the Secretary of War for special duty on the outposts and beyond, with the rank of Major of cavalry. The service demanded exceptional exposure, hazard and hardship, from which he never got back his lost health.

After the surrender he made his home near the mineral waters of Rockbridge and conducted in Lexington a prosperous paper. When the chair of Journalism was established at the Washington College, under the Presidency of General R. E. Lee, he was chosen to fill it. In 1874 he became associate editor of the *Richmond Christian Advocate*. In 1877 he was appointed, by request of the Conference, editor—which is his present position.

The Washington and Lee University honored him with the degree of Doctor of Letters. He was a member of the General Conferences of 1886 and 1890.

"Mr. Lafferty, in height, is nearly six feet; weight, one hundred and seventy pounds; in complexion, a decided brunette; his eyes, and, indeed his whole face, when normal, in a state of equipoise between a smile of kindness, a smile of conscious and, sometimes, severe advantage, and the fearless, ominous look of the man that has convictions, and doesn't count the cost of urging and defending them; his voice is flexible, pleasant and strong; his gestures, natural and appropriate; his general manner, quiet, easy, yet dignified; his imagination, free

bold, disciplined; in disposition, kind, generous, devoted and indulgent to his friends, quick to be respected when he encounters opposition; with his pen, original, instructive, humorous or pathetic; in the pulpit, reverent, fervent, thoughtful and stirring."—*Prof. Mangum, of the University of North Carolina.*

"Dr. Lafferty is a remarkable man. He writes editorial leaders as though he devoted all of his vigorous pen to that department of his paper. Then he spices a column or two with "Pen Paragraphs," as though he had nothing to do but make the victims of his wit and satire squirm like skinned eels on a gridiron. And then, from his long and racy editorial correspondence, we might be led to infer that he was always away from home, delivering lectures, dedicating churches, or writing up the history of some old colonial church, or traversing the country at large on frequent tours of general observation. He writes books, keeps up correspondence, publishes fine engravings of Bishops, living and dead; and yet, to see him in his office, surrounded by half a dozen preachers, one would think that he had nothing to do but to entertain his friends."—*Rev. J. E. Edwards, D. D.*

"Had he chosen the stage instead of the pulpit, he would have rivaled Owens and equaled Jefferson."—*Norfolk Virginian.* "He drew the largest audience ever assembled at Mont Eagle [Chautauqua]. He was *encored* (the first time such an honor has ever been conferred), and he had to return to the platform. It is not in a life-time one has such a treat as this lecture, the speech of his life. No man could have produced a finer effect on that intelligent audience."—*Southern Christian Advocate.* "Dr. Lafferty, one of the most remarkable men of the nineteenth century, delivered a lecture in Watkin's Hall which will not be forgotten by the people of Nashville for many generations to come."—*Editorial in Alabama Advocate.* "A more interested and amused audience never heard a more original man. When not laughing, they were applauding, and when not applauding, they were listening as if their lives depended on what was being said."—*Atlanta Constitution.*

There is a flavor of classic lore in his writings, whether grave or gay. It is an easy guess to the student of his style that he has not played truant to the great masters of our mother tongue. He excels in pithy thought and in—what is seldom twin to it—picturesque pen-painting.

In public address he swings through a large arc, from dismal failure to a high degree of victorious speech. His mind, like the maple, can be coaxed to distill the sweet juices only by vernal airs and sunshine in its boughs. Fatigue of the nerves, foul air, bad environments have been known to run down his mental force. His slight use of the pen in preparing for service, in church or lecture, leaves him without a reserve line on which to rally. Once in awhile a sermon masters an audience and brings into bondage the strongest minds. One such occasion may be mentioned: In 1889, at the Piedmont Chautauqua, on a Sabbath, the Hon. Henry W. Grady heard Mr. Lafferty in his happiest mood, when rest, the pure and aromatic air of the pines, the avenues of flowers, the open auditorium, the music of an orchestra and cultured listeners conspired with the sacred theme to evoke the best exertions of his brain. The wife of the renowned Georgian wrote:

"When you began, a sentence caught Mr. Grady's attention. He left my side, on the outer circle of benches, and sought a seat nearer the platform. Nearer and nearer he drew to you, moving along the aisle, from tier to tier, as the sermon went on. At the close I went to him. He was in front of you. His eyes were full of tears. He was unable to speak. The love, gentleness, and majesty of Jesus had never been set before him in such vivid winningness."

REV. JAMES POWELL GARLAND, A. M., D. D.

Dr. Garland is wanting in nothing that makes up a model of physical grace and manly form. His face is Grecian, and would invite the chisel of the sculptor. He is tall and erect, without any lordliness of look or carriage. If we are not in error, there is some of the Pocahontas blood in his veins. The tinge of olive, the straight, raven hair, the upright bearing, the continence of words, are the croppings out of Indian traits. His manner is easy and quiet. He does not aspire to the chief place in conversation. He is never guilty of monologue in company, with or without flashes of silence. His observations, however, are pithy, and sometimes of subtle humor, perhaps with gentle satire—a lancet dipped in chloroform. He is possessed of the gifts and graces, as speaker, student and pastor, that command the first places in the Conference.

He is the son of Samuel Meredith and Mildred Jordan Garland, and was born in Amherst county, Virginia, November 9, 1835. His parents being members of the Protestant Episcopal Church, he was reared under its influence and received from it his early religious impressions. He made a public profession of religion during a revival conducted by Methodist ministers and held in an Episcopal church in his native county. This was the first revival of religion under the ministry of the Methodist Church he had ever witnessed, and he at once joined that Church. He very soon became exercised on the subject of a call to the ministry, but continued to prosecute his studies, at that time attending Higginbotham Academy, in Amherst county, and afterwards completing his education at Emory and Henry College, at which institution he graduated in 1857. Returning from college, he immediately commenced the study of law, intending to make that the profession of his life. He continued, however, to be greatly exercised on the subject of entering the ministry, and finally abandoned the law, was licensed to preach, and received on trial into the Virginia Annual Conference at its session in Portsmouth, Virginia, November, 1858.

During this year he married Miss Lucy V. Braxton, of Fredericksburg, Virginia. From the Conference in Portsmouth, 1858, he was sent in charge of Appomattox Circuit. His ministry on this circuit was attended by extensive revivals, resulting in about one hundred and fifty conversions. His second year was in charge of Cumberland Circuit, which was also blessed with a gracious revival work. In 1860 he was sent to Fincastle, at that time embraced in the Virginia Conference. Here he was returned the second year, and in the following August formally resigned his charge and entered the Confederate Army as Chaplain of the Fifty-second regiment of Virginia infantry, then under the command of General Loring, in the Valley of the Kanawha. He remained with this regiment until the following winter, when he was transferred to the Forty-ninth regiment, Virginia infantry, Army of Northern Virginia, and was present at the battles of Chancellorsville, Winchester, Gettysburg, the Wilderness, Spottsylvania Courthouse, Coal Harbor and other engagements. In the fall of 1864, on account of ill health, he resigned the chaplaincy and was appointed in charge of Amherst Circuit, where he remained four years. In November, 1868, he was appointed to Ninth Street church, Manchester, and then to Trinity, Richmond, remaining at each of these stations two years, each being blessed with gracious revivals. From Rich-



Yours truly
J. W. Blumer

Very truly
J. H. Anderson

Yrs. faithfully
John J. Lafferty



Very truly yours
W. H. Wood

Yours sincerely
E. E. Linnell

Very truly
H. E. Chastain



Yrs. friend
W. W. Watts

Yrs. truly
J. C. McPherson

Yours truly
J. H. Bailey

W. C. Cushman

mond he was sent to Portsmouth, in charge of what was then known as Dinwiddie Street Station. Here he remained four years, during which time he projected and completed Monumental church, as a memorial of Robert Williams, the pioneer of Methodism in the South. From Portsmouth he was sent to Petersburg, in charge of Market Street Station, and remained four years. Here his ministry was attended with revivals and valuable additions to the Church. From Petersburg, in 1880, he was made Presiding Elder of Randolph-Macon District. Under his administration the district enjoyed very marked prosperity. While on this district his wife died, and, on account of domestic considerations, he asked to be removed at the expiration of two years. In 1882 he was sent in charge of the Lynchburg District, where he remained four years. In 1885 the honorary degree of Doctor of Divinity was conferred on him by Emory and Henry College. In May, 1884, he married Miss Cissa E. Dillard, of Lynchburg, Virginia. In 1886 he was appointed to the Richmond District, where he is now serving his third year. He is a member of the General Conference which will sit in St. Louis in 1890.

REV. MAJOR SAMUEL COLONNA.

There is self-poise, clear vision and nerve in Colonna. He has settled convictions. He is not of the willow. His mind is made up; there is no haze in the air. He scrutinizes every question. He finds the kernel. He glorifies his theme. He is a safe leader and wise counselor. He expounds with force and lucidity. The threads of his work never ravel out. He has a striking face and fine presence. He is a keen observer of men and things. There is in him the material for a rich volume on itinerant life. His memory catches in clear imagery, like the lens of the camera, whatever passes before it. His powers of reproducing the scenes and sayings of past years is remarkable. Few can surpass him in delineation of the odd characters he has met. The idiom and tones can be repeated in the narration. To a platform speaker this gift is invaluable. Mr. Colonna could have achieved rare popularity on the hustings.

The name of Colonna is that of a princely house of Italy, with a renowned record in the by-gone centuries and of great prominence now. Mr. Colonna does not concern himself about that fact, and would dismiss any thought of it with good-humored indifference if, as now, brought to his attention.

Major Samuel Colonna, third son and youngest child of Rev. William P. and Sarah D. Colonna, was born June 17, 1833, in Northampton county, Virginia, and was educated at Margaret Academy, in the adjoining county of Accomac. Moving to Norfolk a short time after leaving school, he became a regular attendant upon divine worship at the Cumberland Street Methodist church, where he professed religion under the ministry of Dr. Nelson Head. Mr. Colonna cannot remember the period when he did not feel that to preach the Gospel would and must be his life-work. He was licensed an exhorter, by Rev. Frank Stanley, in November, 1857, and in a few days thereafter was licensed to preach by the Quarterly Con-

ference of the Granby Street Methodist church, Norfolk. He moved his membership to that charge for that purpose—the fourth Quarterly Conference of his own church, Cumberland Street, having been held. He traveled the first year under the Presiding Elder on the Hertford Circuit. He joined the Conference in November, 1858, and was sent as the junior preacher to the Princess Anne Circuit, embracing at that time seventeen appointments; 1859, Eastville Circuit. At the Conference of 1860-'61 he was appointed to the Dorchester charge, Maryland—being the first minister from the Virginia Conference to that field. One entire church from the Philadelphia Conference, without the loss of a member, united with the circuit. The war prevented his attending the Conference of 1861. He was appointed to the same charge of Dorchester, Maryland. When the time of the next Conference drew near—November, 1862—he considered the best route to attend. The Federal Army had cut off all regular communications. With a letter from Governor Hicks, of Maryland, he applied to Mr. Seward for a permit to pass; but he was politely told that in two weeks travel would be as easy to Richmond as to Baltimore. Mr. Colonna did not trust much to Mr. Seward's prediction, and arranged a route for himself not laid down on any schedule. Mr. Colonna, in an open boat, sailed on a dark night down and across the broad Chesapeake Bay, seventy-five miles, landing in Lancaster county, on the main Virginia shore, early next morning. How he made his way to Richmond through thronging difficulties is a thrilling story. He was put in charge of Surry Circuit, and has been in active service to this day. He is now on Hanover Circuit.

He married Miss Briggs, of Sussex county, in 1867—a lady of rare piety, intelligence and beauty. She died in 1883, leaving five children. In 1888 he married Miss Alice Bowe, an accomplished lady, endowed with superior advantages of personal charms of mind and body.

REV. GEORGE EDWARD BOOKER, A. M.

Mr. Booker has cultivated his strong, native endowments with assiduity, having in youth the best advantages and in riper years the habits of a student. He has superior gifts for the pulpit and is eminently happy on the platform as a lecturer. There is instruction and humor at the desk. His sermons have the weight of metal and the form for rapid and sure flight. He is a speaker of uncommon ability. He has the solid virtue of a Christian and the sincere and manly characteristics that attach friends, and never betray them. He has served his generation in Church and in arms with unwavering fidelity.

He is a native of Buckingham county, Virginia. His parents were William Booker and Nancy D. Agee. In early life he removed with his parents to Cumberland county, Virginia. He professed religion and united with the Methodist Episcopal Church, South, in 1848. He spent several years pursuing the regular academic course at Randolph-Macon College, and graduated at that institution in 1853, the degree of A. B. being conferred on him. Soon after receiving his diploma and recommendations from all the members of the Faculty for proficiency in the varied branches of a collegiate education, he became one of the princi-

pals of the Southside Institute—then a flourishing school of high grade located in the town of Farmville, Virginia.

He entered the Virginia Conference in 1859, and was stationed at Lexington, Virginia. In 1860 he was sent to Patrick Circuit. In the spring of 1861, the civil war breaking out, he seemed to be providentially called to the scene of conflict. He remained in the army until the close of the war, holding during the time several commissions and passing through the hardships and trials peculiar to soldier life. In 1865 he had charge of the Middlesex Circuit; in 1866, Charlotte Circuit; in 1867-'68, Scottsville; in 1869-'71, High Street, Petersburg; in 1872-'73, Elizabeth City, North Carolina; in 1874-'75, Suffolk, Virginia; in 1876, Union Station, Richmond; in 1877-'80, Gloucester Circuit. And to this date he continues to serve the Church with singleness of heart and with the blessing of God. His devotion to his work is seen in the repairs and improvements of the churches which he has served and the invocations of the blessings of Heaven upon him by "the poor," to whom he has preached the Gospel in its purity and simplicity. The noble record of an apostolic man.

REV. JAMES CARSON MARTIN.

Among the preachers of the Virginia Conference we find some whose piety and labors would illustrate a page of apostolic history. In this number Mr. Martin is deservedly counted. So pure, consecrated, unselfish has been his life that no word of detraction is ever spoken of him, and not even a suspicion of unworthiness attaches to him. In physique he is strong, about the medium height, with a compact, well-knit frame. His head is large, and the phrenological development indicates a thoughtful and well-balanced brain. Firmness, benignity and caution, in about equal measure, are written in the lines of his face. There is no more unostentatious man in the Church, and, perhaps, few making so little pretension possess so much real merit. He is not a Conference speaker. He is no candidate for any of the honors that come from man. Probably no one among his brethren has made as great pecuniary sacrifice to enter the ministry. Asking no favors from Bishop or Elder, his merit alone has indicated his fitness for some of the most responsible positions in our work. He has filled every appointment given him with fidelity and efficiency. In the pulpit he is earnest, practical, spiritual, and his sermons edify saints and win sinners to Christ. Free from all eccentricity, and using none of the doubtful methods of the professional evangelist, his ministry has yet been directly instrumental in the conversion of more than two thousand souls. Everywhere he wins the respect and love of his congregations. His courtesy is marked, and in his conversation and demeanor the true gentleman is ever apparent. In all the relations of life he bears himself as a genial but dignified man of God. He never loses a friend; we sincerely doubt if he ever made an enemy. But we must put constraint on our pen in the delineation of one of the most admirable characters in the Conference, necessity forcing us to compress in a mere sketch what might fitly fill the pages of a volume. Yet even

this bare outline of his excellencies reveals to our eyes one who possesses the rounded proportions of a robust Christian and intellectual manhood.

Mr. Martin was born in Norfolk, Virginia, on January 17, 1836. His parents were Alexander A. and Pamela Martin. His mother was the daughter of Jonathan Woodhouse, of Princess Anne county, Virginia. His father, born in Norfolk, Virginia, was the son of Andrew Martin, of Scotland, and Miss Margaret Mohun, of Virginia. His paternal grandfather emigrated to this country before the Revolutionary war, was a devout Presbyterian, and had the pleasure and honor of entertaining Rev. Joseph Pilmoor when he landed in Norfolk.

His father and mother were converted under the ministry of Rev. Joseph Carson. Young Martin was baptized in infancy by this holy man, and bears a part of his name. He left school at the age of seventeen, having spent four or five years in one of the best classical schools in the State. Before he became twenty-one years of age, such had been his usefulness to his employer—one of the oldest and most successful druggists in Norfolk—that he gave Mr. Martin an interest in his business. A fortune was in the near future. About this time—May, 1856—Mr. Martin was converted to God under the ministry of Rev. D. P. Wills. His call to preach was born with his conversion. After many severe and protracted mental conflicts, he resolved to leave all and follow Christ. Before this resolve was known to others, he was made the leader of a class of cultured and deeply pious ladies. Then exhorter's license was given him unsolicited. In November, 1859, he was recommended by the Quarterly Conference of Cumberland Street Station, Norfolk, Virginia, and joined the Virginia Conference at the session held in Lynchburg the same year.

His first appointment was to Hertford Circuit, North Carolina, as the junior of Rev. J. J. Edwards. In 1860 he was sent to Gosport Station; but as they had determined, in advance of his appointment, to receive no more unordained preachers, his Presiding Elder, Dr. L. M. Lee, sent him to the Eastville Circuit as second man, and changed him again in a few months, putting him in charge of the Gates Circuit, in the place of Rev. R. T. Nixon, who had died. In 1861 he was in charge of James Street, Norfolk, Virginia; in 1862-'63, Cumberland Street; in 1864, Market Street, Petersburg. Upon the evacuation of Petersburg, in April, he went with General Lee's army, that the privilege of preaching the Gospel might not be again denied him by the Federal authorities, as it had been done in Norfolk the latter part of his second term at Cumberland Street. Returning to Petersburg after the surrender, he found that Bishop Early had very properly assigned Dr. Granbery to the pastorate of Market Street Station, and had found work for Mr. Martin at Wesley chapel, Portsmouth, until Conference. In 1865 he was sent to Taylor's Island, now Dorchester Circuit, Maryland; 1866, to Pungoteague Circuit; 1870, to Gloucester Circuit; 1874, to Elizabeth City Station, North Carolina; 1876, to Suffolk, Virginia; 1880, to Charlottesville Station; 1882, to Gloucester Circuit. In 1886 he was appointed to Union Station, Richmond, where he has just begun the fourth year of his pastorate.

In November, 1865, Mr. Martin was united in marriage with Miss Virginia Hudgins, of Hertford, North Carolina. She is an amiable and highly-intelligent lady, and her companionship has increased both his happiness and usefulness in life. Seven children have been given to them, six of whom are now living.

REV. GEORGE CURTIS VANDERSLICE.

He is the picture of strong, robust manhood. In height he is five feet and seven inches; in weight, about one hundred and seventy-five pounds; features, large; step, firm; hair, chestnut brown; eyes, hazel. From his personal appearance, one would scarcely think that he had ever known a day's serious sickness or worry. Better still, he possesses gifts and graces which put this physical vigor to profitable use. The inner man is the counterpart of the outer. There is but little of poetry in his composition, but much good, strong, hard common sense. He is a diligent student, quick in his perceptions and methodical in his modes of thought. He sees the truth clearly and knows how to present it forcibly. There is no obscurity in his utterances. He holds the attention of his audience from the beginning to the end of his discourse. Besides, he is a model pastor. He visits from house to house. He keeps a vigilant oversight of the various interests of the Church, and allows none to languish. He has the capacity for push. His manner is open, frank, above suspicion, inviting confidence and affection. Men believe in him. He is thoroughly consecrated to his work, and has had wonderful success as a revivalist. Perhaps there has been under his ministry, during his connection with the Virginia Conference, an average of one hundred conversions a year. Any charge may deem itself fortunate in securing the services of Mr. Vanderslice.

In addition to his purely ministerial work, he holds high position in several noble orders and societies. They have honored him with signal marks of respect.

He was born in Richmond, Virginia, of pious Methodist parents, and educated at Lexington, Virginia, having the advantage of the best schools, and finishing with a course at Washington College.

He was converted at Trinity church, Richmond, March 6, 1856, while yet in his teens, at a meeting conducted by the pastor, Rev. E. P. Wilson; licensed to preach at a Quarterly Conference held for Lexington Circuit on March 6, 1859, and appointed by Rev. George W. Langhorne, Presiding Elder, as assistant to Rev. William Conner Blount, on Bedford Circuit, and at the close of the year received from his senior the assurance, "George, you have done more than I could have asked of you;" and from that time until the present he has labored, both on circuits and stations, with unabated zeal.

Mr. Vanderslice was married to Miss Pettit, of Amherst county, in 1862. He has a number of children.

There have been exceptional revivals under his ministry. It is probable he ranks near the summit, if not at the top, as an evangelistic influence. There were four hundred and sixty-six additions during his pastorate in Manchester, where two other churches have been built to take care of this overflow. There were nearly the same number of converts during his service at Centenary, Lynchburg, and Trinity, in that city, was built during his term. In Mathews there were one hundred and forty sinners saved in one meeting. Park Place recognized his invaluable labor at its former site, Sidney chapel, by placing his likeness among its pastors.

REV. JAMES CARSON WATSON.

Among the preachers of thirty years' standing, and of a class which has furnished a Bishop and many useful men, is James Carson Watson. Tall, thin, of good features, with a benevolent but cautious expression, dressed with precision and thorough neatness, deliberate in movement, dignified yet affable, he will attract notice in any company.

His ministry has been useful and fruitful. Nothing goes to pieces in his hands. Doing everything precisely at the right time, holding every interest well in hand and presenting every cause sufficiently and carefully, system and exactness characterize his administration, which, therefore, has no loose ends, from the church register to the parsonage study. In the pulpit he lights a vessel of beaten oil—preaches sound doctrine, clearly and briefly, in chaste and pointed style, with earnest and pleasant manner, but not with high fervor.

He has faithfully served eleven charges, from Mecklenburg and the country around Burkeville to North Carolina and the Eastern Shores of Virginia and Maryland, and is now at South Boston.

He came to us from what is now Baltimore Conference territory—born in Winchester, Virginia, February 27, 1829; was married when received, in 1859; has a second wife since 1877. His three living older children are grown; the daughter is married. His first son fell a victim during the yellow fever of 1888 at Jacksonville, Florida.

He has thus, in that well-ordered Christian home, felt in his heart the deepest joys and sorrows of human life. He can, indeed, "rejoice with them that do rejoice, and weep with them that weep." He has always been a zealous advocate of total abstinence, an uncompromising foe to the liquor traffic, and may be counted on for any good word or work. Elsewhere were these words written of him:

"There is an orderliness, ease and effectiveness about Mr. Watson. His mind moves with the oily glide of lubricated machinery and the stroke of a steam piston. Nothing is left to haphazard. Matters of moment and matters of seeming smallness receive his attention. It was said of Dunning, the English advocate, that he was not only a lawyer, but the law. Carson is system itself. He would have delighted the careful and prompt Wesley. His charges grow under his cultivation. He feeds the flock with choice food and guards them with watchfulness. He has worldly wisdom—wise as a serpent—and patience towards all men. There is marrow in his ministrations, winning courtesies in his social life and the atmosphere of Christianity around him everywhere. He is eminently successful in his calling."

REV. WILLIAM EDWARD ALLEN.

In Lower Southside Virginia and in the adjoining district in North Carolina the name of Allen is as an ointment poured forth. His success in winning souls and building up the Church has had its reward in the wide esteem in which he is held. He has the elements that furnish forth the best style of itinerant discretion, energy and consecration. He excels both in expounding and in conducting the business of the Church. His face challenges confidence. The people love him. The story of Mr. Allen is of a boy whose mother's influence from the cradle touched and turned him towards religion. In the first edition of these Sketches he has paid her a beautiful tribute.

He was born September 30, 1835. Though converted, Mr. Allen did not join the Church till three years after the happy event. His name was put on the register in Suffolk in 1851. He struggled against his call to the ministry and, like Jonah, fled from duty, but came back penitent and purposed to obey God. In 1856 he was licensed, in Gates Circuit, to preach. He traveled under the Elder the first year. Next year he went, as junior, to Mecklenburg Circuit, and his confusion and dismay at his first attempt in the pulpit is affecting at this distance of time. It was a repetition of the break-down of the late Dr. Duncan, when a boy-preacher, attempting a sermon in the same section.

In 1859 Mr. Allen was received on trial in the Virginia Conference. In 1860 he went in charge of Coal Field: in 1861, to Northampton, North Carolina. Here serious illness smote him and his wife (formerly Miss Gregory, whom he married in 1861), and she suddenly died. He was faint and feeble, but wrought on Bertie in 1862. The country in Surry and Isle of Wight at that time was ruined by war. Mr. Allen worked amid the confusion of the times and the poverty of the land as best he could, and bravely, too, laboring with his own hands through the week and speaking to the people on Sabbaths. God blessed the service, despite the agitations and sorrow of those evil days. In 1865 he gave himself to the ministry in Gates, where the waste of war was seen everywhere. And this genuine apostle of Jesus, the Lord, has continued to serve his own generation, by the will of God, on station and circuit, with the Holy Ghost testifying to his good deeds by converting hundreds under his ministry.

He married Miss Holleman, of Isle of Wight, in 1863, and after her death he married, in 1875, Miss Briggs.

Mr. Allen dwells in the love and hearts of his brethren and fellow-workers, and thousands on thousands in our Methodism pronounce his name with affection. He has been an apostle to Southside Virginia and Eastern North Carolina. His virtues and works are embalmed in the gratitude of the people.

REV. HENRY CHAPMAN BOWLES.

He is indeed "one of the salt of the earth." It might suffice to say that the salt had lost none of its savor, and that Mr. Bowles is still on the Lord's side and has forsaken none of the early landmarks, but remains true to the teachings of Paul, of Wesley, of Asbury, of Early.

Mr. Bowles is a native of Bedford county, Virginia, the son of Benjamin and Jane Bowles, and was born November 21, 1831. His parents are of an ancient and honorable family. In early life he learned the truths of Christianity and the beauties of holiness. His young heart readily espoused them and made them his motto through life. When a youth he became a minister of Christ in the Methodist Episcopal Church, South, and for years he served faithfully and efficiently, as many in Virginia Methodism will verify. He, like other pure and patriotic men of our Commonwealth, when the war between the States commenced, felt it his duty to offer his services to his country. He was a good soldier. His health gave way, and, after an honorable service, he had to return to his heath with a broken-down constitution.

Though unfit for the exposure and hardships of a soldier's life, his heart was still in the work of the ministry. He applied for work at the Conference in Petersburg in 1862, was assigned to Brunswick Circuit, and in that field resumed his ministerial labors. From that day Mr. Bowles has given his whole heart to the service of his Master, chiefly in the circuits of Patrick, Franklin and Henry, until his health become so much impaired that he had to ask a place of rest. He has for several years been on the supernumerary list of the Conference, and probably he ought to be on the superannuated.

As a preacher, Mr. Bowles is far above the average in the Conference. In his discourses he is earnest, always understands his subject, and presses his points with intelligence and zeal. To do this, it seems to require of him a great sacrifice of physical force. He seems to be unconscious of his broken-down constitution, fights against the inevitable, and preaches whenever he can.

In 1869, on October 27th, he was united in marriage with Miss Sue C. Cobbs, daughter of John R. Cobbs, Esq., of Patrick county, Virginia. By this marriage he has three daughters and two sons, promising children to cheer and comfort their parents.

Brother Bowles is still at work. He cannot be idle. He is a man of fine education, and is the principal of a graded school at Stuart, Virginia, where he is not only acceptable, but useful and popular.



Your friend
W. C. Colman

Yours Truly,
Geo. P. Boutwell

Yours Truly,
W. C. Boutwell



Yours Truly,
H. E. Allen

Yours Truly,
J. Benson Watson

Traternally yours
Geo. C. Vandervolke



Traternally Yours
H. C. Rindera

Yours Truly,
R. A. Compton

Yours Truly,
W. B. Merrill

REV. THOMAS H. EARLY.

The disciple whom Jesus loved has counterpart in this member of the class of 1857. Mr. Early went at once into the hearts of his fellows in the Conference, while winning upon the affections of all his parishioners. He had the magnetism that drew men. It is rare that one so young in the ministry grew so rapidly in all the powers that make a fruitful life. To the dismay of himself and his friends, he was smitten of disease in his vocal organs. The skill of superior medical men has been exerted in vain to heal. Cut off from the pulpit, he continued to labor with the zeal of an apostle wherever occasion offered or he could make opportunity. His life has been as an ointment poured forth. He has been active in all good ways. His counsels and prayers have blessed thousands.

He is the son of the late Bishop John Early, inheriting the firmness and prudence of his great father, and going beyond him in the sweet courtesies of life.

His home is in Lynchburg, Virginia.

REV. WILLIAM G. STARR, D. D.

In personal appearance he is erect, with firm step and independent air, as if he felt the blood of English ancestry. and yet those who know him well tell us that his humility is as marked and as attractive as his independence of spirit. In and out of the pulpit he shows the bearing of a man who has volunteered to serve his Lord with all his strength and at any cost.

As a preacher, he is original, forcible, fearless. His voice is pleasant, flexible, penetrating. He speaks distinctly, and yet so rapidly that no stenographer can follow him. His vocabulary is exhaustless. His style is nervous; his gesticulation artless, but always expressive. At times, on the platform, he is unconsciously dramatic, when borne onward under the rush of a tempest of emotion.

His convictions are deep, broad and abreast of the times. Such is the strength of his allegiance to what he believes to be right that he frequently appears to be combative and uncompromising; but he never courts controversy, and prefers peace to war.

He is, perhaps, too indifferent to public opinion; thinks the commission of a Wesleyan itinerant the highest badge of distinction on earth, and has been heard to say, "With my credentials as a Methodist preacher in my hand, I would not give one whirl on my heel for any office or any honor that could be conferred upon me by either Church or State."

His lectures have added over ten thousand dollars to the material interests of Southern Methodism. He is a humorous conversationalist, a good pastor, a warm friend, and is never so happy as when at work in an old-fashioned revival of religion, with his brethren of like faith around him.

REV. JAMES WHITFIELD COMPTON.

In running the eye down the roll, by common consent, James Compton would be selected as one man ready to give a reason for the hope that is in him, and ready to die, if need be, for the Lord Jesus. He has an experience and the courage of his convictions.

He is an admirable preacher. He divides the word with skill and enforces it with vigor. He knows for himself the truth he delivers. It has a force gathered from his own convictions. There is no dry thunder. The showers fall.

Duties so well done in the pulpit might lead some to pass by the pastoral work. Far otherwise with him. He is especially diligent among the people, quitting himself of his whole responsibility as a Methodist preacher. He is wise enough to see that an unreading people will be an unstable people, and he therefore has circulated a large number of our books among his parishioners. He builds up his people in solid instruction. He holds that a Methodist ignorant of the common affairs of his Church is a disgrace to his preacher.

He is a man of intrinsic worth to his Church and a noble soldier in Christian warfare. He has been on the supernumerary list for ten years, but not idle.

He was born in Bedford county, Virginia, December 5, 1835. Zaccheus like, he is small of stature, being five feet four inches in height, usually weighing from one hundred and fifteen to one hundred and twenty pounds; hair, dark; eyes, gray; sallow and of bilious temperament; not by any means robust, but seldom gives up for sickness. His energy is often in excess of his strength. Diffident and retiring in the social circle, he is not very loquacious; but if one dares to oppose his opinions of what he believes to be right, he is as bold as a lion, and will fight to the bitter end, with tongue or pen, and will never yield to his antagonist until he is convinced that he is wrong. He thinks and acts on his own responsibility—"swears to his own hurt and changeth not;" is hasty tempered; speaks rapidly; preaches short sermons, and usually has the attention of his audiences. His preaching is logical—not much emotional or sensational. He itinerated twenty years, and is now in the ninth year of his supernumerary relation; preaches, teaches, farms and sells books, as opportunity offers.

He has a poor opinion of his own attainments and achievements, feels his insufficiency, and looks to a higher power for guidance and support. He is always cheerful, and seems contented, wherever his lot may be cast. In financial matters he is prompt and correct, his credit being good wherever known. A physician once told him that he was nearer crazy on the subject of punctuality than any man he knew. To which the physician received the response, "A very good subject on which to become crazy."

Tenacious of his opinions, shaping his own course, "paddling his own canoe," never asking assistance in composing, except from good authors, angularities well defined, there is but one J. W. Compton.

REV. ADAM CLARKE BLEDSOE, D. D.

It would puzzle any friend of Mr. Bledsoe to say what he lacks as a successful minister. He has a splendid presence—portly and graceful. His face beams with intellect and benignity. His voice is of rare compass and richness—orchestral. Old Dr. Tom Bond said that Maffit could repeat the multiplication table with such pathos that at twelve times twelve all would be in tears. Bledsoe has the tenderness of the Irish orator and a range that Maffit never had. The swell and roll of Bledsoe's voice would carry a wave of melodious words to the verge of ten thousand hearers.

Though he speaks, always from meagre notes, often without a line, he never loses command of his voice nor hesitates for a word. It is hardly worth while to say that every seat is filled in his church. He is at his best in revival services. His off-hand exhortations are tremendous. He will lead in a solo (and he is almost unrivaled as a singer), and the verses become a sermon of song—a musical oration, well-nigh resistless. He has the directness and the aptness in illustration of Moody and the wizard tongue of Sankey. Great success attends his ministry. There is nothing of petty selfishness in Bledsoe. He is broad, genial and transparent. He has high, pure aims. His people are devoted to him. His popularity as a preacher is equaled by that as a pastor. Time only mellows the heart of this gifted man of God, and gathers around him a wider circle of attached friends.

Mr. Bledsoe was born in the county of Buckingham, Virginia, on February 12, 1839. His parents were pious Methodists, who carefully brought him up in the fear of God and in the love of their Church. In infancy they dedicated him to God in baptism, Rev. Anthony Dibrell, of honored memory, performing the ceremony. His childhood and youth were spent in Fluvanna county, where his parents lived and worshiped God for years, and where a house of worship was erected and called by his father's name—a monument to his memory. His mother was a woman of fervent piety, and her son owes his early devotion to the cause of Christ and his success as a minister of the Gospel, in a great measure, to the early training and the prayers of that sainted mother.

While a student at Emory and Henry College, in 1858, Mr. Bledsoe was soundly converted during a great revival at that institution, in which over seventy-five students professed religion. Soon after his conversion he was appointed leader of a class of young men, which position he held as long as he remained at College. In the year 1860 Mr. Bledsoe graduated with high distinction, having been a very successful student, always standing high in his classes and bearing off some of the first honors of the institution. His *alma mater* in after years conferred the degree of D. D.

When Mr. Bledsoe gave his heart to God and became connected with His Church, it was a step taken for life, never to be retraced. To serve God was to be his chief business. His religion was of a deep and fervent character. It made him happy and led him to active service in the cause he had espoused. He soon felt the drawings of the Holy Spirit leading him to proclaim the Gospel, and in October of the same year of his graduation he was licensed to preach. One year from that time, in 1861, he resolved to make it his life-work to preach Jesus, and Him crucified (whom he loved with unusual ardor), as the great Healer,

to his suffering and dying fellow-men. It is a little remarkable, in connection with this family of four brothers, that two of them are physicians for the body and two physicians to the soul.

Mr. Bledsoe's first appointment was to the Albemarle Circuit as junior preacher under Rev. J. L. Clarke. His labors in this field lasted only two months. A vacancy occurring at Harrisonburg, Virginia, he was appointed to that place, where he remained two years. In November, 1863, the country having become involved in war, he was appointed Chaplain to the Confederate Army, and was assigned to the Fifteenth Virginia cavalry. This position he held until the close of the war.

Being left at the surrender without any pastoral charge, Mr. Bledsoe established a classical boarding school at Scottsville, Virginia. This school he kept up for two years with increasing success. In this position his sphere of usefulness was an important one, having numbers of young men committed to his charge, upon whom impressions for good were made for a lifetime. But his heart was set on the special business of preaching the Gospel, and in November, 1868, he gave up his school and applied for regular work.

At this Conference Mr. Bledsoe was appointed to Louisa Circuit, where he remained two years. During this period the Circuit was wonderfully blessed with revivals. In 1870 he was sent to Pungoteague Circuit. Here he was so severely afflicted with chills and fevers, he could remain only one year. In 1871 he was assigned to Central church, Portsmouth, Virginia, where he had a great revival and enjoyed a fine reputation, not only with his own charge, but among the people of the cities by the sea. In 1872 Mr. Bledsoe was sent to Trinity church, in Richmond, Virginia. In this charge he labored four years with great success. In the second and fourth years of his labors with that people the church was baptized in an unusual degree with the outpouring of the Holy Spirit. More than three hundred souls professed to have found peace in believing. In 1876 Mr. Bledsoe was appointed to Court Street church, in Lynchburg, Virginia. Here, also, his labors were signally blessed by the great Head of the Church. At the close of this quadrennial he became pastor of Granby Street, Norfolk; next, Broad Street, Richmond; then North Danville, and Presiding Elder of Charlottesville District one year; in 1889, pastor of Washington Street, Petersburg. In every position, the hand of the Lord was with him.

REV. JOHN W. TUCKER.

For a series of years beyond a quarter of a century Mr. Tucker has served his own generation, by the will of God. There has been a conscientious discharge of duty, alertness and vigilance worthy of all commendation. He is a workman that needeth not to be ashamed. Churches have been built, the flocks fed with nourishing food, the lambs tended.

His ministrations at the fireside and pulpit have been seasoned with salt; the Word was rightly divided. A harvest has followed his sowing. The garners have been filled.

Mr. Tucker is tall, erect, standing firmly upon his feet. His face begets confidence. Its strong lines make certain that he has convictions, and the courage of them.

He holds the friendship of his brethren, and has proved himself a true yoke-fellow. He is now serving Gates Circuit.

REV. WESLEY CHILDS VADEN, A. M.

Mr. Vaden is rather handsome in face and feature. He stands a little above ordinary height in stature; his hair is dark, and his eyes correspond in color with his hair; the expression of his face, in repose, is rather of the pensive, serious cast, but breaks readily, under the slightest touch of genial emotion, into a rippling smile that lights up his countenance with sparkling vivacity. His face is long rather than broad, and his features are in harmony with his face, his nose being prominent and of classic mold; his complexion is sallow, rather than bright and ruddy; his form is slender, but lithe and pliant; his voice, in conversation, is soft, but has volume and compass in animated speaking. In his subdued utterances there is rather a tender, pathetic tone. His manners are suave and winning, and his sentiments of mind and heart are in beautiful accord with his physical cast and features. An ideal portrait of him would represent a man on whose face the word "student" is legibly written. He is seated at a table with a Bible before him, and near him is a shelf full of choice books. Pencil in hand, he is ready to note the various points of a text as they appear under his careful analysis.

He is gifted in other ways, but God seems to have made him for a preacher. Few among us are his equals in getting at the pith and point of the word of God and presenting them in clear and pleasing English. Dr. Lafferty says of him:

"Mr. Vaden is the Fletcher of the Conference—a devout man and a scholar. In arguments for Methodist doctrine he chloroforms by Christian courtesy before removing the roots of error. He is a man of books. His sermons are the sifted and bolted products of choice, honest and careful grinding. They will pass inspection. They are attractive and edifying. He has been a successful college president and a contributor to our literature. In social life he is honored for his acquirements and loved for a spotless Christian character. He is popular in the Church and the Conference."

Wesley Childs Vaden was born in Chesterfield county, Virginia, on April 23, 1841. He was baptized in infancy by Rev. John W. Childs, after whom he was named; was converted and received into the Church in the year 1854, under the ministry of Rev. Robert T. Nixon; became fully impressed with his duty to preach in the year 1857; entered Randolph-Macon College in 1858 (spring term), and graduated with the degree of A. M. in the year 1861. In November following he joined the Virginia Conference at its session in Norfolk, Bishop Andrew presiding. In the year 1863, while stationed in Clarksville, Virginia, he was elected President of the Clarksville Female Institute, and remained in charge of this flourishing

school until the session of the Virginia Conference in 1865, when he was appointed President of the Danville Female College—an institution under the patronage of the Conference.

On the first day of February, 1866, he was united in marriage with Miss Sallie F. Crowder, daughter of Mr. A. B. Crowder, of Mecklenburg county, Virginia, Rev. William A. Smith, D. D., officiating. On the same day he began his duties as President of the College to which he had been previously chosen.

Although he entered this new field under difficulties well calculated to dishearten—by many regarded insurmountable—and under the immediate shadow of a flourishing rival institution, his efforts were so far crowned with success that, in 1867-'68, two years after the commencement of his labors, he reported ninety-three matriculates and eight professors and teachers—a number in excess of most institutions of like character in the State. The fall session of 1868 opened under even more favorable auspices, but his health had failed; and, having received, just at this time an advantageous offer for his interest in the College, he resigned the presidency of the institution. At the following session of the Conference (1868), in accordance with a long-cherished desire of going West, he received a transfer to the St. Louis Conference; but finding it impracticable to remove on account of the continued ill health of his wife, he was re-transferred to the Virginia Conference at its next session (1869), and has continued in it ever since. Revivals, more or less extensive, have attended his labors in different fields, and he has never served a charge from which a request has not been sent for his return. He is, in 1890, pastor of Chestnut Street Station, Berkeley, Virginia.

REV. ROBERT ASBURY COMPTON, A. M.

In any assembly Robert Asbury Compton would attract attention. He is six feet one and a half inches in height, well built, hair light, eyes blue, of fair complexion, one hundred and sixty pounds in weight, of good yet not robust health. He stands erect, with no awkward or slovenly bearing. His likeness, as found in this volume, will disclose all else that is necessary to enable the reader to form a just conception of his fine, manly appearance.

Mr. Compton possesses vigor of intellect combined with cultured taste and scholarly acquirements. The superior facilities offered for preparation for his calling were not neglected, and the result is manifest in a useful, instructive and edifying ministry. His sermons are clear, analytical, forcible, with occasional embellishment that lights up the discussion, and pleases while it rivets the truth upon the mind of the hearer. His delivery is earnest. With a more flexible voice, the studied discourse would produce a profounder effect. In disposition he is modest and retiring, yet as kindly and genial as the sunshine. Discreet, independent, strong in his friendships, true to his convictions, courteous in his demeanor, he is the impersonation of a Christian gentleman. He commands the respect and confidence of his brethren.

He was born in Granville county, North Carolina, May 21, 1841. He was the youngest

son of William and Luna M. Compton. His father, William Compton, was born in London, England. Leaving there when he was four years old and coming to this country, he was raised in Virginia. He was about forty years an itinerant minister, the last years of his life being spent in the State of North Carolina, where his younger children were born.

The subject of this sketch, being left an orphan at tender years, was educated under the supervision of his eldest brother-in-law, Rev. P. W. Archer, late of the Virginia Conference, now of Texas.

The last school attended by Mr. R. A. Compton, before entering Randolph-Macon College, was taught by Rev. James H. Brent, in Roxboro, Person county, North Carolina, where Mr. Compton was converted in his sixteenth year. He soon became exercised about a call to the ministry, and, when prepared for college, entered Randolph-Macon, where he graduated with the degree of A. M. in June, 1862, and, with three others of a class of five, went into the ministry at once, serving for a few months as helper on the Mecklenburg Circuit before joining the Virginia Conference in November of that year. Since then he has served the following charges: Amelia, Brunswick and Lexington Circuits, one year each as helper; the West Amherst Circuit, two years, as preacher in charge; Coalfield Circuit, Edenton Station, Murfreesboro Station, one year each; Liberty Station, three years; Cambridge Station, one year; Smithfield and Benn's charge, two years; Central Station, Portsmouth, two years; Lynn Street Station, Danville, two years; Elizabeth City, North Carolina, two years; Louisa Circuit, four years. He was then sent to Onancock Circuit, where at present he is stationed.

There was more or less revival interest in all these charges, but the most successful were the years of 1871, in Liberty, and 1875, in Smithfield.

In 1873, in Liberty, he was married to Miss Mary J. Kasey.

REV. THOMAS M. BECKHAM.

Mr. Beckham is a little upwards of fifty years old. He is active in his Lord's work. A zeal of God is in his heart. His labors and his endurance of fatigue, together with his one theme—the religion of the heart, or religious experience—remind one of the published accounts of the first Methodist preachers and of the advice of Mr. Wesley to his helpers, that their one work was to save souls.

As a preacher, he is original in his conception of truth, and often quite suggestive. The fruits of his labors in the Lord are seen among the people to whom he ministers. Sinners are converted and believers edified under his teaching publicly, and from house to house. He is striving for the experience of entire sanctification, and endeavoring to lead others to it. Many love him for the spirit of his Master, abiding in him. His manners are pleasant and his presence brings cheer to those with whom he comes in contact.

The perfume of his piety and the memory of his religious instruction linger and bless many hearts in Virginia. The aims and tone of his life tell at once and always that he has

been with Jesus. He cares nothing for a place in the garish light of popular applause. To seek and save those out of the way, the poor and cast down, fills the measure of his holy ambition. Where he goes faded piety revives, the dying interest in religious progress kindles. Men who have strayed, return and rejoice. The worn-out circuit is sown down with faithful work and the precious seed. It is reclaimed and blooms. Churches grow new and young; God crowns his labors with abundant yield. He is the Nehemiah and the Ezra—the builder and preacher. It is a benediction to consort with such an one. He is supplied with admirable gifts for the pulpit and facility with the pen.

He was born in Lexington, Davidson county, North Carolina, March 21, 1835. He was the eldest child of John Grigsby Beckham, of Culpeper county, Virginia, and Mary Campbell Moore, daughter of Dr. Robert Moore, of Statesville, Iredell county, North Carolina. His parents returned to Virginia when he was but a few months old, and the greater part of his youth and boyhood was spent in Warrenton, Fauquier county, Virginia. He feels more indebted to that sainted man of diamond character, Richard M. Smith, former Principal of Warren Green Academy, than to any other man. He was some time in this academy. He subsequently spent several years at Randolph-Macon College and graduated in a number of the schools. It was during the presidency of Rev. William A. Smith, D. D.

He joined the Virginia Conference in 1863, having traveled the Prince Edward Circuit as junior; also 1864; on Elk Run Circuit, 1865-'66; during 1867-'68, Green Circuit; 1869-'70, King and Queen Circuit; 1871-'72, on Burkeville Circuit, and the four following years, to the close of 1876, on Mecklenburg Circuit; next, on a newly-formed circuit, Cartersville, in Cumberland and Powhatan, the years 1877-'78 were spent; 1879, on Lunenburg Circuit. He has continued in the service of the Church to this good year of 1890. His present charge is Burkeville. Revivals have been of very great power on some fields, especially in Prince Edward, Rockingham and Mecklenburg. Between seven hundred and a thousand souls have professed faith in Christ under his ministry. His special work has been to seek out the poor and obscure, as well as others, and to pray with them, and encourage them to get nearer to Christ; and his joy and crown is, that there is much testimony that he has aided some to grow in grace and to read their titles with a stronger and clearer vision of faith.

On March 21, 1866, he was united in marriage in Broad Street church, Richmond, Virginia, by Rev. James A. Duncan, D. D., with Lucy Elizabeth Royall, daughter of Dr. Samuel H. Royall, deceased, of Oak Hill, Chesterfield county, Virginia.

REV. WILLIAM E. EDWARDS, A. M., D. D.

The likeness of Rev. William Emory Edwards in the group of pictures on a near page will arrest the eye of the reader. It is true to the life. Complexion fair, with a tinge of pallor; eyes blue, hair very light. His movements are quick, without being nervous and restless. His frame is rather slender, his stature a little under medium height. There are evi-



Yours truly,
W. C. Hudson



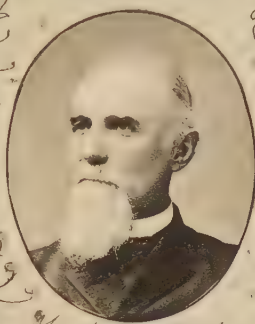
Yours truly
P. W. Robins



Very truly,
J. W. Chapman



Yours sincerely,
W. S. Edwards



Your brother-in-law,
J. M. Boardman



Very truly, Yrs.
J. W. Edwards



Very truly,
J. V. Hillschlag



Yours truly
L. H. Jackson



Yrs. truly
J. W. Griffith



Yours truly &c
Wm. H. Hargis



Sincerely Yours
Wm. H. Hargis



Affectionately,
E. M. Jordan

dent marks of the absence of firm and robust health, and yet he performs his regular work as pastor and preacher without exhaustion. There is toughness in the fibre. He possesses wonderful vitality. He would be recognized wherever his father is known as the son of the Rev. John E. Edwards, D. D., to whom he bears a striking resemblance. With less breadth of chest and a more prominent nose, he is a sort of *fac simile*, in mold and feature, of his father. His mother was a Miss Clarke, of Prince Edward county, Virginia, in which county he was born, June 10, 1842. His elementary and early education was obtained in Richmond, Norfolk, Petersburg and Lynchburg—these being the cities in which his father was stationed during his boyhood. He professed conversion when a little more than fourteen years of age, in 1856, during a revival in Centenary church, Richmond, Virginia, under the ministry of his own father. From a meager memorandum from his pen, we take this line. He says, "The impression which had followed me from childhood, that I must preach the Gospel, was deepened from the moment of my conversion, and fixed my determination to enter the ministry."

He entered Randolph-Macon College in 1858, and after pursuing his studies under the disadvantages of frequent interruptions, occasioned by protracted attacks of disease, he graduated in June, 1862. The following November he joined the Virginia Annual Conference, at its session in Petersburg. It was during the war, and he received a merely nominal appointment. Soon thereafter he applied for and received a chaplaincy in the Confederate Army, under a commission, in the summer of 1863, and was appointed as post-chaplain at Drewry's Bluff, which position he held to the close of the war.

At the termination of hostilities he was called, in the summer of 1865, to take the pastoral oversight of all that remained of the old Dinwiddie Street charge, in Portsmouth, Virginia. He found the church edifice in ashes, the congregation scattered, the membership disbanded and the church register in the custody of a preacher of the Methodist Episcopal Church (North). By dint of effort, he succeeded in rallying a few of the disheartened, not to say demoralized, old Methodists, enrolled their names, and thus secured the nucleus of a church organization. Through the kindness and Christian courtesy of the authorities, he obtained the use of what was then known as the Second Presbyterian church as a place of worship. By the close of the Conference year, the station was put upon a footing to receive a regular pastor.

At the Conference of 1865 Mr. Edwards was appointed to the Manchester Station, where he remained two years, gaining a strong hold on the affections of his people and rendering valuable service to the Church. He was then appointed, for 1867-'68, to Charlottesville. In 1869 he was in Farmville, and then two years at Centenary, Lynchburg, where his labors were crowned with success. At the Conference of 1872 he was appointed to the Granby Street charge, Norfolk, Virginia. Here he remained for four years, intrenching himself in the love and esteem of his charge and leaving it in a prosperous condition. From Granby Street he was sent to Monumental church, in Portsmouth, Virginia. His labors were eminently blessed in this charge. A revival of almost unparalleled interest occurred in 1879, in which a hundred souls were converted in the brief space of ten or twelve days. He has since served the great churches in our chief cities to their edification, while widening the zone of admiration for his pastoral fidelity and pulpit powers.

Rev. William E. Edwards is a student. He uses his pen much, not only in the preparation of his sermons, but also for the press. He is the reputed author of a volume which has won favor among a class of readers who confer honor by admission of merit in "John New-

ton: A Tale of College Life in Virginia." His discourses give proof of careful and wide investigation. His matter is well winnowed and set on paper in order and at length, and yet he never uses notes or manuscript in the pulpit. He possesses a philosophical cast of mind. His discussions, however, are never dry and prosy. His imagination is a strong faculty in his mental endowments. Passages of rare beauty and impassioned eloquence ornament and coruscate in his discourses. Withal, he is modest almost to diffidence, shrinking from any display of his "shining arms." As a pastor, he is diligent, and wins the respect and affection of his flock. With each year there is an added ring to the circle of his growth in culture and a steady progress and development in all the elements that crown the man of mark. If his slender frame does not yield to the pressure of mental exertions and the tax of pastoral service, a future charged with enduring usefulness to the Church and of honor to himself lies ahead.

He was ordained deacon in Lynchburg, Virginia, by Bishop Early in 1864; and Elder by Bishop Pierce, at Norfolk, in 1866. He has been twice married, and has the usual heritage of a Methodist preacher—a houseful of children.

Dr. Edwards inculcates the Gospel by sermons rich in research, freighted with high thought and uttered in speech chaste, strong, crystal. Everywhere his manner of life adorns his vocation. The bearing of a Christian gentleman seems to be an intuition rather than a habit. It is the white flower of a stainless life. His aims are elevated and single. He would have ordered the flagon of water from his own parched lips to the soldier near by on the battle-field.

REV. JOSEPH B. MERRITT.

It is seldom that modesty hurts a public man in the long run. A certain undervaluing of his own faculties has retarded Mr. Merritt. He has prime qualities of the head. If a certain force was put on him, he would astonish himself, but not his best acquaintances. He passes for a capital companion and clever preacher, yet there is enough unworked ore to make up a great pulpit reputation. He has not "got his growth." He has served the appointments assigned him with fidelity, and to the reviving and increase of the Church.

When the sheaves are gathered, it will be found that this unobtrusive and faithful worker has won the right to sing the "Harvest Home." Many a sailor on distant waters the world over blesses the name of the Bethel Chaplain by the river Elizabeth, in Virginia.

He is the son of Daniel Tatum and Fannie E. Merritt, and was born near Black Walnut, Halifax county, Virginia, April 28, 1841. He is on his father's side of Welsh descent, and on his mother's, Scotch. His parents were pious members of the Methodist Church long before his birth, and brought him up in the nurture and admonition of the Lord. He was converted under the ministry of Rev. D. M. Wallace, and joined the church at Bold Spring, South of Dan Circuit, in the year 1860; was licensed to preach in April, 1862, by the Quarterly Conference of said circuit, joining the Virginia Conference at Petersburg, Virginia, in

November of the same year. He was sent as helper to Charlotte Circuit the succeeding Conference year. The next year he traveled Lunenburg Circuit, with Rev. R. Michaels as senior preacher; then two years on Brunswick Circuit—the first with Rev. L. S. Reed and the second with Rev. R. Michaels again. Three of these years were times of especial trial—the civil war was raging.

At the Conference of 1866 he was appointed to Patrick Circuit, where he served two years. At the close of these years he was married to Miss Ella Lyon, daughter of Major Daniel Lyon, of Petersburg, Virginia, and went to Eastville Circuit, remaining there two years. The church, especially the Sunday-schools, enjoyed great prosperity. Thence to West Amherst Circuit, one year; two to Amherst Circuit; one year each to Smithfield, West Dinwiddie and Sussex; two years at Conquest and Guilford; and at the close of these years to Second Street, Portsmouth. In 1881 he became Chaplain at the Seamen's Bethel, which is his present charge.

REV. WILBUR FISK ROBINS.

He is of an old Methodist family, and has quitted himself of the ancestral devotion to the Church with continued attachment to it and earnest zeal in its behalf. He has had success in liquidating old Church debts, building new houses of worship and repairing others. The work has prospered under his hands. He served in the Confederate Army as Chaplain. He is a vigorous preacher, active pastor, and popular. The sturdy virtues of Wesleyan parents show all through the career of Mr. Robins. He holds the success of Methodism as his chief joy, and bends his energies to its advancement. Yet he is not a polemic. He wins by soft words and hard arguments. He is conservative, but not so welded to the past as to be blind to the benefits of progress. He is discreet, while aggressive. He attaches many friends, who admire his candor and his talents. He preaches by appointment the "Conference sermon," and to the edification of the trained audience of public speakers.

Mr. Robins was born and raised in the county of Accomac, Virginia; converted in his eighteenth year, and immediately connected himself with the Methodist Episcopal Church. Some of his ancestors were the first Methodists of the Eastern Shore of Virginia and Maryland. He was, from early childhood, imbued with the doctrines and usages of the Methodist Episcopal Church. Soon after his conversion he was impressed with the duty to prepare for the ministry; but the magnitude of the task and his incompetency for such an important work caused him to turn his attention to another pursuit, hoping that in time these convictions would cease. His soul, once filled with peace, now knew no rest. For more than three years he suffered under spiritual distress. Finally, at the solicitation of the Rev. John F. Chaplin and the members of Downing's church, he consented to receive license from the Quarterly Conference of Atlantic Circuit. He immediately set about "redeeming the time" by attending an excellent school.

In 1861 the Quarterly Conference of Atlantic Circuit requested the Philadelphia Confer-

ence to leave that charge unsupplied (owing to the agitation of the slavery question), when George W. Matthews and W. F. Robins were called, by the circuit, as pastors. The following October a large majority of that membership agreed to be transferred, with their Church property (eight churches and a parsonage), to the Virginia Annual Conference. Mr. Robins was recommended to the Virginia Conference, Methodist Episcopal Church, South, which met in Norfolk the following November. He was entrusted with the necessary papers to effect the transfer of membership and Church property, through Dr. L. M. Lee. At the Conference of 1861 Mr. Robins declined to become a member, though urged to do so by several influential members of that body, but consented to take work under the Presiding Elder, the Rev. J. D. Coulling, and was appointed to Gloucester Circuit as assistant. In November, 1862, he was recommended by the Quarterly Conference of Gloucester Circuit for admission in the Annual Conference, held in Petersburg the same month. He was appointed at that Conference to Albemarle Circuit, and reappointed the following year. In 1864 he accepted the chaplainship of the Fifty-sixth Virginia regiment, and continued in that relation until the surrender of the army under General Lee. He was ordained deacon in November, 1864, and elder in November, 1866. In May 1865, he was sent by Bishop Early to take charge of Culpeper Circuit, and reappointed to that circuit in November, 1865-'66. The following March he was married to Miss Bettie T. Hume, of Orange county, Virginia. In the summer of 1867 he was stricken down with typhoid fever, which rendered him unfit for the itinerant work. The Conference granted him a supernumerary relation. In 1869 he entered the active work again, serving various stations and circuits till the present hour. He has, in 1890, charge of Westmoreland.

REV. THOMAS PARKER WISE.

The leadings of Providence are sure, but often seemingly circuitous. The story of the early life of Mr. Wise has a sad page; but the next leaf is luminous with Christian heroism, and running through all is the golden strand of Divine guidance. God had a work for him to do, and right well has he performed it. The Church has ground to give thanks for such a son in the Gospel.

The narration of his early trials is a chapter that ought to catch the eye of parents and bring the story before the boys of the household. There is material here for a book that would bless many hearts.

He is the son of Major and Margaret Wise, and was born in Northampton county, Virginia, October 13, 1833. During this year they moved to Norfolk county, Virginia, where his mother died when he was twelve years old, and his father when he was seventeen. In 1853, uneducated, without money and homeless, he returned to the Eastern Shore of Virginia, and made his home at his uncle's, Edward T. Wise, in Accomac county. For two years he toiled at manual labor, and made money enough to dress respectably. During the winter of 1855

he entered, as clerk, the store of that good man and local preacher, M. Oldham, with whom he remained two years. In November, 1856, while attending a series of night meetings near Pungoteague, conducted by Rev. M. Oldham, he experienced spiritual regeneration of the most satisfactory character—the only visible fruit of the protracted effort. He was immediately put to work—praying in public, leading class, etc. January 17, 1857, he rode down the Peninsula to cross the Bay the Monday following to Norfolk, and from there to New York, and thence to California. But fortunately, and providentially, as he thinks, the great snow storm of that winter detained him at a pious old relative's in Northampton more than two weeks. He visited his sister in Norfolk county, in February, and left for Baltimore to seek a situation as salesman in a mercantile house. While there a gentleman painted the "far West" so advantageously to a young man that he determined to seek his fortune there. After traveling three days and nights, he arrived in Davenport, Iowa. The small sum of money with which he started to go to California was now unpleasantly less, and, after spending a few days at a hotel, he found that he must do something to replenish. Having during boyhood learned a little of the business of a chair painter, he sought employment at a house-painter's shop, with whom he received work. Not until reduced to this painful condition did his native energies awake. Disgusted with ladders, oil and lead, and still more with the coarse and wicked society with which he was necessarily thrown, and especially during leisure hours, he determined to become better educated. So he went to a book store and bought a Smith's Grammar and Davies' Arithmetic. At night, while his fellow-workmen smoked and joked around the stove in cold weather, and in the cool places when it was warm, he remained in his room, learning what he ought to have known when twelve years old. So much for incompetent, unconscientious old-field school teachers. All this while his religion was his life. While on his knees in his room one evening a gentleman rapped at his door. He had come to employ him as assistant in his book and music store. Here he remained but a short time, for the reasons following: A river man came in and bought of Mr. Wise a pack of cards. After he left thoughts such as this troubled him, "Who can estimate the moral effect of those pieces of painted paper upon the man who bought them and others?" Gambling in that young town, the population of which was largely composed of wicked adventurers, was then the usual pastime, and cards were in demand. He resolved never to sell another pack, and to quit the house where they were sold. When his purpose and reason were made known to his employer, he remarked with warmth, 'You are unfortunately constituted.' But it was the crisis point in Mr. Wise's life, and he remembers with pleasure the firm step he took. From there he went down the Mississippi river to St. Louis, where home-sickness overtook him, and the intense language of his heart was, "Carry me back to old Virginia's shore." So he bought a through ticket, and was soon again at his sister's in Norfolk county, Virginia. He taught school three months in Currituck county, North Carolina, and four sessions in Accomac. What money he made teaching he expended upon himself in learning at Margaret Academy, in that county. He was licensed to preach, January 11, 1862. In November following he crossed the Chesapeake Bay at night in a small open boat, with two men who were running the blockade with contraband goods, and had on board a sack of salt and a barrel of whisky. Notwithstanding all, he reached Petersburg on time—the place where the Virginia Conference was then in session. In 1863 he was employed by Rev. P. A. Peterson, Presiding Elder of Lynchburg District, on Amherst Circuit. At the next session of the Conference he was admitted on trial, and was sent with Rev. A. Boone to the Peninsula, below Richmond, but in August was compelled, by the advance of the Union Army, to leave

the work. He assisted Rev. A. Wiles on Campbell Circuit until Conference, when he was returned with him to that field. He labored as pastor with gratifying success on New Kent, Powhatan, Henry, Norfolk, Indian Ridge and Isle of Wight Circuits. He has continued in the ministry of the Word ever since with zeal and fidelity.

REV. FRANCIS MARION EDWARDS.

Mr. Edwards is fortunate in a superior physique. The image of his features, on a near page, gives evidence of high intellectual endowments. He has a fine head. And, better than these gifts, is the grace that grows in his heart, guides his life and glows in his ministrations. He has followed Jesus with no little loss of the things of this world, but the service has been a full consecration. The advantage of scholarly cultivation and years of research have enabled him to bring to the pulpit ample and valuable material. His sermons are eminently instructive, and not defective in a forceful delivery. The people hear to edification and are moved. They are built up in the faith. His life is one of deep personal religion and devotion to his duty and to his calling. He works towards a high mark. He never counts the cost when conscience leads. He cares to know nothing of diplomatic arts or pleasing prophesying. His behavior is such as becomes a courtly man of erudition, yet he does not shrink from proclaiming the whole counsel of God, though not in rude words.

He was born at Walnut Hill, in King George county, Virginia, on March 31, 1826. His parents, John A. and Elizabeth Edwards, were members of the Baptist denomination. They were regular attendants at their own church, but frequently heard Methodist preaching. Maternal care early impressed the subject of this sketch with the cardinal doctrines of Christianity, so that he cannot call to mind the time when he was not deeply sensible of human responsibility. Though losing his mother when he was about nine years old, he never forgot her godly training. He was accustomed to read the Scriptures and to engage in secret prayer at a very early age, though he did not make a public profession of religion until he had reached manhood. Two peculiarities were prominent in his boyhood—extreme particularity as to telling the truth and an ardent desire for knowledge. Scholastic advantages, more than those afforded in a common country school, were, however, not his until, by six years' service in a store, he had gained sufficient funds to place himself at a classical academy in Baltimore, taught by Rev. John H. Dashiell. He had the advantage, while attending this school, of boarding in the family of his brother, Rev. William B. Edwards, then pastor of the Charles Street church. Leaving this school, he engaged at once in teaching—first in Northumberland county, then in Lancaster, until, in the year 1853, he established Piedmont Academy, a boarding school for young gentlemen. In December, 1853, he was married to Miss Fanny L. Bland, daughter of Theodoric Bland, Esq., of Edenton, North Carolina. He was licensed, and engaged heartily in the work of a local preacher. He was ordained to deacon's orders in due course. Soon after his ordination the excitement in reference the union

of the Baltimore Conference with the Church South became absorbing. Mr. Edwards took decided ground in favor of fulfilling the pledge of "going South."

The Academy at Piedmont enjoyed a high degree of prosperity for a number of years, until, in 1860, it was thought best to move it to Lexington, Virginia. There, under the management of Mr. Edwards, the Lexington High School was organized with very favorable prospects, but the breaking out of the war put a stop to its exercises. Removing to Lynchburg, Mr. Edwards was employed in teaching and preaching. He had charge of Centenary church, during the absence of the regular pastor, for a good part of the year 1862. In the fall of 1863 he was admitted into the traveling connection in the Virginia Conference, ordained elder, and was appointed as junior preacher to Centenary church—afterwards as city missionary, without pay. While preaching regularly and distributing religious literature in the hospitals, he made a living for his family during those troublous times by secular employment, mostly that of teaching. After the close of the war he taught a select school at a very remunerative salary, until the Conference of 1866, when he was appointed to Mathews Circuit, where he remained four years, very great success attending his ministry and a host of friends attesting their regret at his departure. In 1870 he was appointed to Farmville Station, and in 1872 was made Presiding Elder of the Farmville District. In these charges his wonted zeal and energy were manifest. During one of his rounds on the district he preached forty-three times in twenty-four consecutive days, and had the satisfaction of witnessing numerous professions of religion. He was popular in the district. In 1876 he was appointed to Main Street Station, Danville; in 1877, to Albemarle Circuit; since serving Sussex, Central, Portsmouth, Churchland, and now Murfreesboro. Entrance into the traveling connection was sought only after long meditation and prayer. Convictions of duty were controlling. From a human standpoint, the sacrifice seemed great. Many friends thought unwise to leave a large salary for a very small one; but after reaching the conclusion that it duty required the step, that was sufficient to determine action. Offers of a lucrative position have since been declined.

Such in outline is the sketch of a rounded and robust Christian character, honoring by the integrity of his life the sacred calling and giving the authority of wisdom to his ambassadorship.

REV. HERBERT TYREE BACON.

The sight of Mr. Bacon is a sermon. His spare form suggests impaired health, and he has to use a crutch. With these drawbacks, the zeal of the minister speaks loudly. The meekness of Jesus looks from his eye; the devotion of an apostle is in his life. His presence is a benediction.

For years, under physical disabilities, he has served the Church in the itinerant department and enriched the periodicals with his pen. His brethren have him in their affection for his work's sake and his own worth.

He tells of the providence of God that brought him, like another prodigal, to repentance: "My retrospect is a misspent youth, an early manhood passed in sin. I was driven to Christ, for it was not until my expectations of happiness from the world had perished and God had seen fit, in His amazing mercy, to afflict me with a life-long lameness, that I gave my heart to Christ."

He was born in Nottoway county, near Burkeville. His father was James E. Bacon, a lawyer of that county; his mother was Miss Martha T. Gregory, of Mecklenburg. His grandfather was Colonel Tyree Glenn Bacon, an officer in the war of 1812. His mother died while he was yet an infant, but his grandmother adopted him as her own, and to her he owes his early impressions. She was an excellent Presbyterian, and it was among the members of that Church his early years were spent. His academical advantages were very good.

He was living in Mecklenburg county, near Boydton, in the year 1858, when Rev. Joseph H. Riddick was on that circuit. He held a protracted meeting in the summer at Centenary church. Mr. Bacon attended the service on August 1st, and that was the day of his espousal to Christ. He joined the Virginia Conference in 1865, in Danville, and has served in a number of circuits and stations till his health forbade active work. He is now living in Clarksville, Virginia, superannuated, yet omitting no occasion to do work for Jesus—a gentle, loyal and faithful soldier of Christ

On August 1, 1871 (the anniversary of his conversion), he was married to Miss Jennie Scott, of Clarksville, Virginia. A double blessing—the two greatest of his life—came to him on that day.

REV. JOSEPH R. GRIFFITH.

Mr. Griffith was born in the city of Richmond, Virginia, and is now about fifty years old. He was reared in King and Queen county by his grandmother, Mrs. Hundley, both of his parents dying before he was thirty days old. He was educated at Fleetwood Academy and at Randolph-Macon College. He graduated with distinction in several schools of this College, and would have taken a degree but for the war.

In 1862 he was married to Miss Mary T. Evans, a most lovely woman, who died in Oxford, North Carolina, in 1873, during the pastorate of her husband

In 1863 he was elected President of Carolina Female College, of Anson county, North Carolina, where he conducted a very successful school until 1866, when he was elected President of Davenport Female College. He joined the South Carolina Conference this year, and his first two appointments were to the presidency of Davenport Female College. In 1868 he resigned the presidency, giving himself wholly to the itinerant work, and was stationed in Marion, North Carolina, two years. In 1870 this part of the South Carolina Conference was transferred to the North Carolina Conference, and he was stationed two years at Goldsboro—one of the best appointments in his new Conference. The next three years he spent on the Granville Circuit; the next four on the Warren Circuit. In 1879 his appoint-



Very truly yours
L. E. Watts

Your friend
W. G. Starr

Very truly
Robert T. Bacon



Fraternally
A. E. Hervey

Yours &c
J. J. Taylor

Fraternally
W. A. Vaughan



Fraternally
R. A. Armstrong
Dutchess Co. N.Y.

Sincerely yours
J. C. Reed

Fraternally
C. H. H. H. H.

ment was Toisnot Circuit; in 1880 he was returned to Warren Circuit. In 1882-'83 he traveled Ridgeway Circuit; in 1884-'85, Person Circuit, and in 1886 he was stationed at Chapel Hill, the seat of the University of North Carolina. In 1887 he was transferred to the Virginia Conference, and was sent to Rappahannock Circuit; in 1889, to Amelia Circuit, where he is now pastor.

He was licensed to preach at Randolph-Macon in 1859; was ordained deacon by Bishop Pierce, in Broad Street, Richmond, in 1863, and elder by Bishop Pierce, in 1870, at Greensboro, North Carolina. He was married the second time at Oxford, North Carolina, in 1875, to Miss Mary S. Blackwell, one of the most popular and charming persons ever reared in that town, so famous for its accomplished and beautiful women.

Such is the brief sketch of this good man, as true and chivalrous a knight as ever drew a sword in the arena of Christian warfare. He has always been a man of results. More than three hundred persons were brought into the Church by his ministry on the Granville Circuit and well nigh as many on the Warren Circuit. Nearly every circuit he has traveled has been divided into two or more good pastoral charges. His course as an itinerant may be tracked by new parsonages and churches. A man of profound convictions, of genuine religious experience, of wonderful insight into the word of God, he has had but few equals as a pastor or as a preacher. He could fill any station within the gift of the Church, but his modesty and great aversion to prominence have put him behind men who have not half his ability. Men like J. E. Griffith fill the world with the light of a great hope, and to have known them is itself a religion. Converted to God in his sixteenth year, he has given thirty-odd years of hard, honest work to the Church, and still "his bow abides in strength."

REV. JOHN WESLEY HILLDRUP.

Hilldrup has faith in God and great grit. He would have pleased Cromwell and been promoted in the army of the Ironsides. His heart is tender, but his jaws have a grip of resolution about them. The champion of David's body-guard, who went down into a pit on a snowy day and killed a lion, had no truer courage than this stout Methodist Confederate. He who looks on his face sees a man as ready for duty as any in the Conference—aye, more! in the Commonwealth. He delivers his message with the authority of a legate from the skies. Men feel that he is in earnest. The wicked tremble. The Church takes courage. The work of God is revived. Results follow his labors. He is beloved and honored.

He was born in the town of Port Royal, Caroline county, Virginia, June 30, 1840, but was reared in the county of Spottsylvania, his parents having removed to the latter county when he was but an infant of two years. Being religiously trained, he was a subject of deep convictions on religious questions from his earliest recollections, and in the year 1855, when only fifteen years old, he gave God his heart and joined the Methodist Church. In 1857 he was licensed as an exhorter by the Quarterly Conference of Spottsylvania Circuit, Rev. E. P.

Wilson, Presiding Elder, and in 1861 he was licensed to preach by the Quarterly Conference of King George Circuit, Rev. W. H. Wheelwright, Presiding Elder.

In April, 1861, immediately after Virginia seceded from the Union and cast in her destiny with the Southern Confederacy, he joined a company of volunteers from King George county (company K), and was mustered into the service of the Confederate States Army. This company was subsequently attached to the Thirtieth Virginia regiment of volunteers. He served as a private during the entire war, surrendering with the "eight thousand braves" at Appomattox Courthouse. At the battle of Sharpsburg, September 17, 1862, he was badly wounded during a charge in which the Thirtieth Virginia regiment took a conspicuous part. He was laid out to die by the surgeon of his regiment and left in the hands of the enemy. After remaining in their hands for two weeks, he was paroled and permitted to go home and stay until exchanged. His wound was thought to be mortal by all the surgeons that saw him, the ball having entered his right side and cut through the right lung. But the Lord had a work for him to do, and that impression bore him up all through his sufferings. He carries that ball to-day. He did what he could for the spiritual good of the soldiers of his company by holding prayer and other meetings when opportunity offered.

In 1866 he was recommended to the Annual Conference by the Quarterly Conference of Westmoreland Circuit, which was in charge at that time of Rev. J. H. Davis, Rev. W. B. Rowzie, Presiding Elder, and that fall he was received on trial in the Virginia Conference at Norfolk, Bishop Pierce presiding. From that Conference he was sent to Slate River Circuit for 1867. In 1868-'69 he traveled Powhatan Circuit; 1870-'72, Campbell; 1873, Bedford Springs; 1874-'75, Madison; 1876-'78, Rappahannock, and, as the roster shows, keeping in the sacramental host to this hour, feeble and faint in the flesh, but fervent in spirit, his sturdy soul refusing to succumb to the clamor of a diseased body.

While serving on the Eastern Shore a loved son lay at the parsonage within a hair's breadth of the gate of death. The hour of preaching arrived; the tender father left for his appointment, but not without anguish at the parting. The command of duty masters the parental love. He quit himself of his responsibility to man and God and returned to find, as he little doubted, the dear boy a corpse. The angels must have gazed with awe and admiration at the heroic face weeping by the bier; and they hardly held back on their lips what their hearts uttered, "Well done, good and faithful servant."

REV. CHARLES E. WATTS.

The mustache and the imperial, sprinkled with gray; the fine head, with a frosted thread here and there among the locks, with the unconscious military air, all conspire to suggest a marshal, off duty, in undress garb. Mr. Watts would pass anywhere in France for an officer of no mean rank. In all likelihood, he would have achieved distinction in arms, under favoring conditions. He behaved well in battle, for he was a Confederate. In civil life, he

stands square—full four corners—to all questions and comers. There is no one that goes beyond him in bringing to the anvil the best metal and diligence to forge it into beam and pillar. His discourses have granite base and superstructure of stoutest steel. He holds converse with the foremost thinkers who have put their minds in type; but he is not a book-worm, whose dusty diet adds nothing to growth.

It is doubtful if the trunnions will allow a range near enough to the earth for his pulpit to be popular for firing salutes in small parks. There is nothing akin to pyrotechnics. The wool pouch with the powder, in the absence of shell, would knock down the brave ornaments of gala displays. The calibre, the mounting, the ammunition are for the serious work of war against principalities and powers, the giant and evil potentates of this æon.

His character matches with the mold of his mind. The pick of the antiquarian would have found his mailed skeleton at the sea-gate of Pompeii. The priceless diamond committed to him could have been found in his throat—swallowed to save it, though slain for its capture. The Conference reckons him as immovable as adamant in integrity. He would not stoop to conquer. The thought of suppressing truth, by look, silence or consent, is never entertained. He is as open as noonday. He presses his opinions on no one, nor suppresses them. He served with gallantry and grievous wounds in the Confederate Army. He prepared at the University of Virginia for the ministry. He is a man of reading and investigation. He builds his sermon not of drift-wood, but of oak of the forest, felled by his own axe.

He is the son of James Dillard Watts and Lucy Ann Simms, and was born in Albemarle county, Virginia, on January 25, 1843. At two years old his parents moved to Amherst county, which was his home till the war commenced. After this his home was in Albemarle again till he entered the ministry.

He made a profession of religion in his nineteenth year, at a revival at Wesleyan church, on the Amherst Circuit, under the management of Rev. P. A. Peterson, assisted by the late Rev. H. B. Cowles.

He entered the Virginia Conference in November, 1866, having been a local preacher, with license from the Charlottesville Quarterly Conference, for some months. His first year as traveling preacher was on the Orange Circuit; his second on the Wicomico Circuit, which then embraced the town of Salisbury. His third was on the Greenville Circuit, to which he went as a married man and elder. He has since served the Church in town and country and in the eldership without break. He is the pastor of East Norfolk in 1890.

His marriage brought him the good fortune of a cultured wife, with exceptional graces, and a bevy of beautiful children; a home of godliness and bright joys.

REV. CHARLES EDWARD HOBDAY.

Hobday, as he terms it, is the last of the "old-field class" that came into the Conference. The man who fought through the war, was captured twice, in Fort Delaware **once**, escaped **once** from his captors, wouldn't surrender at Appomattox—such an one is **hardly** fit for the gentle ways of a theological school, *sub tegmine fagi*. The **bronzed soldier** couldn't don the

gown of the divinity student. He went into the ministry, like the southern men into the army, with more vim than drill. He has, like them, made his mark. The man who suffered the horrors of hunger and thirst (thirty-six hours without water) in prison, is not backward before the difficulties of the itinerancy.

He was born March 1, 1844, in Portsmouth, Virginia, and converted and joined old Dinwiddie Street church under the ministry of Rev. Charles H. Davis. The parents of Mr. Hobday removed to Mathews county in December, 1856. He did not take a certificate of removal, and, neglecting his Church privileges, he went back to the world. In the army he was deeply convicted under the preaching of Rev. Mr. Davis, chaplain of the Sixth Virginia cavalry, while encamped near Ashland in the winter of 1863-'64. He was reclaimed by sound conversion during a powerful revival at old Providence, Mathews county, in September, 1865, and at once entered the Church and was put to work. He felt his call to the ministry, yet resisted two years; but yielding at last, he was licensed to preach, September 13, 1867, and was received on trial by the Virginia Conference the following November, and sent as helper to Bertie Circuit, Rev. J. McMullan, preacher in charge; in 1868, in charge of Northampton Circuit. During this year gracious revivals blessed the circuit—one hundred and sixty-nine conversions and one hundred and thirty-nine accessions to the Church. In 1869 he was sent to Goochland Circuit, remaining two years; in 1871, sent to Caroline; in 1872, to Indian Ridge (now Currituck Circuit), remaining two years; in 1874, Chuckatuck; in 1878, to South Norfolk. And onward have been his movements, growing in all the elements that thoroughly furnish the evangelist and pastor. He has wrought well at whatever post of duty assigned. The Elders know that a sturdy man, equal to any emergency, ready with resources and alert, is Charles E. Hobday. They make effort to enlist him in their corps. His parish in 1890 is Eastville.

He is grounded in Methodist theology and expounds in strong sentences, each flying as a bolt from a catapult. His voice is rich, full, far-reaching and under best control. Methodism grows by reason of his life and service.

REV. TRAVIS J. TAYLOR.

If there is anything either in descent from a good ancestry or in phrenological signs, Travis Taylor started life with superior endowments. His head gives outward evidence of a large and well-developed brain. The career of Mr. Taylor gives proof that there is a clever composition within the cranium. He has intellect, judgment and religious thriftiness. There is nothing of narrowness about him. He devises large plans, and works up to them. There is somewhat of the breadth of the Church statesman in him. Each year will find him stronger. He has success.

He has a presence engaging, graceful and dignified. His body is in fine proportion, well knit and firmly poised. He would pull the beam at one hundred and sixty pounds.

He is a discriminating student. His sermons are charged with independent investigation, lucidity of arrangement and the propulsion of cumulative reasoning. He is animated in the pulpit, using gesture. The whirl of a thought from the brain seems to leave the body in the easy but striking posture seen in classic statuary when the javelin is sped. It is the eloquence of action.

Mr. Taylor has had noteworthy success in the erection of churches. The sermon, well conceived and forcefully delivered, is only an aliquot part of his prowess and powers. The genius for affairs is his. Among the people he has the magnetism of leadership and the gift of arousing the communities till the people have a mind to work. God's synagogues are the honors seen of men to his praise. An all-rounded Methodist minister, and of priceless value to the Church.

He is the son of Robert Carter and Mary Evelyn Taylor, and was born at Burwell's Bay, Isle of Wight county, Virginia, on May 16, 1845. His father, son of Travis Taylor, was born in Isle of Wight county, Virginia; his mother, daughter of Rev. James D. Edwards, was born in Surry county, Virginia. On his mother's side, six ministers have been furnished to Virginia Methodism.

He was converted and joined the Methodist Episcopal Church, South, in October, 1866, and was appointed in a few weeks leader of a class. On May 18, 1867, he received license from the hand of Rev. E. P. Wilson, Presiding Elder, to exercise his gifts as an exhorter. November 2, 1867, he was licensed as a local preacher, and a few days after assayed to preach.

In November, 1867, he was received on trial. In 1868-'69 he had charge of King William Circuit; in 1870-'73 he served the Dinwiddie Circuit. Here he was connected with the building of the Courthouse church edifice; also that at Smith's Grove. In 1874-'77 he had charge of the Bedford Springs Circuit, during which time new church buildings were placed at New London and Mount Hermon. In November, 1877, he was given charge of Appomattox Circuit. From this date he has held the pastorate of various charges with a noble record. Now he is stationed at Smithfield.

On May 18, 1870, he was married to Miss Eliza Campbell, daughter of Achilles and Elizabeth Campbell, of King William county, Virginia—to whom, under God, he is greatly indebted for the measure of success which has attended his labors.

REV. WILLIAM A. LAUGHON.

Integrity of character, earnest desire to advance the cause of Christ and faithful discharge of duty have marked the career of Mr. Laughon. In matters secular or religious, there is no shirking. He served the Confederacy gallantly and well. He never falters in the ranks of the Church. His public and private conduct wins and attaches friends. God blesses his labors.

He is the son of John Wesley and Elizabeth Noel Laughon, and was born in Campbell county, Virginia, November 14, 1837. He had many difficulties to encounter. The death of his father and the humble circumstances of his widowed mother, with five small children, made it necessary for him to begin regular work in the ninth year of his age; and though quite a delicate boy, the necessity for his labor was such that only little time could be spared him to receive instruction in common country schools. And when the war between the States began he, like many other true young men of the South, volunteered his services, and on August 30, 1862, while engaged in the second battle of Manassas, he received a painful wound in his right thigh, which disabled him for further field service. But his desire being to serve his country as best he could, he willingly took the place of a nurse in the hospital at the Montgomery White Sulphur Springs, Virginia, where he remained until the close of the war.

On the night of October 24, 1864, he attended a protracted meeting near the hospital, conducted by Rev. Mr. Flaherty, of the Baltimore Conference, and went to the altar a convicted penitent and professed conversion, but did not join any church until September, 1865, when he attached himself to the Methodist Protestant church in the neighborhood where he was raised, and, by request, was appointed to lead a class. October 7, 1866, he was licensed to preach, and did it acceptably in his native county, amongst his relatives and acquaintances, about one year. On December 31, 1867, he was married to Miss Sallie Elizabeth West, of Campbell county, Virginia. On January 13, 1868, he went to Abingdon, Virginia, where Rev. George R. Barr, D. D., President of the Holston Conference, Methodist Protestant Church, employed him to travel Jonesville Circuit, Lee county, Virginia, where his labors were blessed. The following Conference, in October, 1868, appointed him to Good Hope Circuit, in Washington county, Virginia, where he remained four years, and did a successful, satisfactory work. In 1872 he was assigned to Abingdon Station, where he had a pleasant charge; but a severe attack of bronchitis and general debility caused him to give it up. Under the foreboding that he would never be able to do the work of an itinerant minister again, he thought it best to take his family to Missouri, and located among their relatives, who had removed to that State. But soon after he had pleasantly located his health improved so that he felt it to be his duty to return to the work of an itinerant minister; and believing there was no sufficient cause for the continuance of the Methodist Protestant Church, especially in the southern States, he joined the Methodist Episcopal Church, South, and was appointed by Bishop Keener to Pleasant Hill Circuit, in the Southwest Missouri Conference, where he labored one year with much success. But his wife's health became so delicate that, under the advice of her attending physician, he asked to be transferred to the Virginia Conference, and it was granted. At the Conference in Danville, Virginia, November, 1875, he was appointed to Jackson Circuit, where he labored with considerable success four years. At the Conference in 1879 he was appointed to Goochland Circuit, where he labored faithfully, with gratifying success, three years; but the malarial affection upon him and his family in that charge was such that it was necessary for them to be removed, and at the Conference in 1882 he was appointed to Spottsylvania Circuit, where their health greatly improved and his success was such that it was the general wish for him to be returned. But the request for his return to the North Bedford Circuit (formerly Jackson Circuit) was granted, and he served there two years among people who knew and loved him as a true and tried minister. His health again gave away, so that he was advised by physicians to refrain from the work of the itinerancy, which he decided to do; but at the Conference of

1885 he was induced to accept the appointment to Madison and Danielstown, where he was not so much exposed to the effects of traveling, and, having other favorable advantages, he soon became recuperated, and did two years of the most successful work of his ministry—which resulted in the division of that mission into two stations, both of which signified a desire to have him as pastor. He was appointed to Danielstown, where he substantially advanced that charge as a station; but it not being able to sustain his growing family, he was, at the last Conference, appointed to the Fifth Street church, in Manchester, which is his present charge.

REV. WILLIAM PATTESON WRIGHT.

Mr. Wright has a German cast of features. He is stout, “built up from the ground.” On the square shoulders is a big head bulging with brains. He has Napoleon’s sign of greatness, a sizable nose. The incidents we shall presently relate will certify that there is a surplus of pluck in him. He received his full share of bullets during the war. He has read books to good purpose, and thought strongly and wisely about them. He does not dawdle over volumes. He cracks a book and cares only for the kernels. There is much clarified and independent opinion about him. The “wisdom of our ancestors” does not command his reverence unless it is wisdom. He takes little for granted. He must have a good reason or Scripture before he yields assent. He has a singleness of eye, and had rather be right than President. He is building with granite. Underneath this robust exterior and within this stalwart soul is a tender heart, brimming with sympathy, sometimes to the margin of indiscretion, in behalf of the lowly. He has a burning hatred of injustice, and perhaps counsels too little with prudence in enlisting against wrong. He is not a trimmer nor a Demas. The arts of a Vicar of Bray are despised.

Old Buckingham county, where he was born on May 14, 1842, has reason to be proud of him. His parents were Thomas S. and M. Elizabeth Wright. He was mostly brought up in Bedford county, where his parents resided from 1849 to 1862. He was converted in 1859 under the ministry of Rev. Hartwell Pryor, a local preacher. From the time of his conversion he was called to an active and public part in Church work. He was made steward, exhorter and superintendent of a Sunday-school before he had been two years a member of the Church. Believing himself called of the Holy Ghost, as well as by the Church, to the ministry, he set about supplementing his education, which had gone no further than what was taught in the country schools of the neighborhood. The breaking out of the war found him in the midst of plans which he fondly hoped would give him the benefit of a few years at Randolph-Macon College. At the call to arms he forsook, for the time, the idea of college, and in April, 1861, enlisted as a soldier. The company in which he enrolled and served became Company F, twenty-eighth Virginia infantry, of Pickett’s Division. He took part in most of the battles fought by the Army of Northern Virginia—Lee’s army. He was wounded at Gaines’s Mill, in the seven days’ fighting around Richmond, and was wounded seriously at the battle of Sharpsburg. This wound disqualified him for service in the field for more than a year. He was wounded a third time at Cold Harbor, not very far distant

from where he shed his first blood in the Confederate cause. This wound, at first apparently serious (a gun-shot through the arm near the shoulder), healed readily and rapidly, and he was, after an absence of two months, again in the ranks. He was taken prisoner on August 25, 1864, and carried to Point Lookout. On November 12th, of the same year, he was exchanged at Savannah, Georgia, with the sick and wounded. Returning to the army about the first of January, 1865, he followed its fortunes to the close of the war.

The war over, he thought again of college and the work to which he was persuaded God had called him. Everything was in confusion, and he had not so much of the world as would provide a decent suit of clothing. Besides this, the results of the war had reduced his father and family to circumstances of discomfort, and his first work seemed to be to re-establish them in circumstances of more comfort. To this work he devoted himself for a year, after which he applied himself to study and teaching. Influenced by his pastor to relinquish the idea of going to college, he was licensed to preach, and recommended to the Annual Conference by the Quarterly Conference of Campbell Circuit, where he was then residing. He was admitted on trial at the Conference in Petersburg, November, 1867. His first appointment was Williamsburg and James City. He was next assigned to Elizabeth City, North Carolina, where he served two years. On September 20, 1870, he married Miss Rosa E. Gilliam, of Williamsburg, a woman of rare gifts and culture. In November of this year he was appointed to Gates Circuit, where he remained two years. His first year on this circuit was blessed with an extraordinary revival, more than two hundred persons being converted. In 1872 he was assigned to the North Southampton Circuit, a new parish formed by the division of the Southampton Circuit. He was put in charge of the Bertie Circuit in 1873, and was returned to the same work the next year. In 1875 he was sent to the New Kent Circuit, to which he was returned the following Conference. On February 17, 1877, he suffered the loss of his most excellent wife, with whom he had lived most happily since their marriage. In November, 1879, he was appointed to Laurel Street, Richmond, Virginia. He served that charge four years, and returned to it after a pastorate in Accomac, and succeeded in building the handsome Laurel Street church, which will ever be a monument to his zeal, patience and piety. It was done almost by gifts of pennies and by the tireless efforts of the pastor. He left it strong, growing, alert. He is now serving South Princess Anne.

He was married to Miss Minnie Peterson, daughter of Rev. P. A. Peterson, D. D., of our Conference, in November, 1882—a lady in every way fitted for “mistress of the manse.” He has a small household of children.

REV. JAMES CLAYTON REED.

The subject of this sketch is one of the surviving heroes of the “Lost Cause.” He entered the Confederate army in July, 1861, when he was but eighteen years old, fought bravely during the war, and surrendered with the immortal Lee and his noble little band of patriots at Appomattox Courthouse, where they were forced to yield to “overwhelming num-

bers and resources." Mr. Reed lost his left hand at Sharpsburg, torn off by a shell during that battle. He thus "fought and bled," but says that on "Memorial Days" he now feels very grateful that he didn't die for his country. No one, however, had the sacrifice been required, would more readily have laid down his life for a righteous cause. His untarnished record as a soldier hints of the fine qualities of his native fiber.

In purity of character, singleness of heart, correctness of conduct, courageous discharge of duty—in fact, in all the qualities that constitute genuine worth and Christian manhood—he has no superior among the many meritorious men of the Methodist ministry. He commands respect from all who know him, and his intimate friends cherish for him the sincerest affection and repose in him unlimited confidence. This love and trust have never been misplaced, for the entire nature of the man renders him incapable of deceit or treachery. In stature he is tall, measuring full six feet, with a body well developed and proportioned. His countenance is strongly marked, his features being somewhat rugged, but pleasing and attractive. He has brain as well as brawn, for his intellect is as robust as his physique. His mind is quick and active in its operation, holding with a strong grasp whatever claims its attention, and its faculties exist in equipoise. When once his mental barque is fairly launched on the sea of thought and investigation, a steady hand holds the helm, and the vessel floats on even keel, without listing. As a preacher, Mr. Reed is as free from empty platitudes as from pyrotechnical display. He has a higher purpose in the pulpit than the making of rhetorical bouquets. His sermons offer to the hearer nourishing fruit rather than fading flowers. He does not weary the audience by useless repetition or pompous verbosity. His statements of truth are clear, his arguments simple and convincing, his delivery natural and earnest. His manner is devout, without rant or cant. He always has something to say, says it in the fewest words, and the congregation leave the church feeling that the preacher thought more of his message than of the messenger, and believed every word and syllable he had uttered. There are few better preachers than Mr. Reed, and none more unassuming or less artificial. He never poses as an orator. He declares the whole counsel of God to the people. No man's blood will be upon his garments. In forming opinions, he is cautious; in expressing them, discreet. Yet, when his conclusions are fully matured, he is bold and unflinching in maintaining the conscientious convictions for which, if necessary, he would die. He is a man who can swear to his own hurt and change not. The stuff of the martyr is in him. Duty is the great guiding star ever above the horizon of his vision, and in its pure light his pathway through life lies without deviation. Whatever the Conference commits to his charge will have his faithful attention. Nothing is slurred over. Thrift in all departments follows his oversight and labors. His pastorate has, therefore, always been a decided success, as God counts success.

In the social circle he is popular, being not only a good talker, but, what is much rarer, one of the best of listeners. He is no retailer of small jokes, no leader in idle gossip, no repeater of petty scandals. His conversation is pure, leaving neither sting nor stain on the hearer's heart. In all that he says he is eminently truthful and candid. His judgments of his brethren, when he chooses to express any—which is not over-frequent—are just, never extravagant, ever charitable. Withal, he is a shrewd reader of character. In his company you sometimes feel that the silent man, who sits by your side with half-closed eyes, is taking your mental and moral measure—"sizing you up," as it were; and, if long with you, he is very apt to get your altitude and breadth with considerable accuracy. In hours of relaxation and among his tried friends, by whom he is not likely to be misunderstood, he flashes

a wit as bright and sharp as Saladin's blade. Without a trace of cynicism or unfeeling sarcasm, that cuts only to wound and pain, he can, when occasion calls for it, quietly utter a keen satire that makes folly blush and meanness hide its ugly little head. While usually sedate and serious, as becomes an earnest man with a high and real aim in life, he yet, at times, indulges a humor so warm and genial that it would melt the ice from the heart of the veriest misanthrope alive.

James C. Reed is the son of Rev. Lemuel S. Reed, of the Conference. North Carolina is his native State. He was born in Pasquotank county, November 1, 1842. As the offspring of an itinerant preacher, he was, of course, "reared nowhere in particular, but all about in spots." Like Josiah, "while he was yet young," being only twelve years old, "he began to seek after the God of his father," and was converted in Gates county, North Carolina, of which circuit his father was then pastor. Through the vitiating influence of camp life and neglect of religious duty, "hope declined and love grew cold" in his heart; but, in 1866, at a meeting held in Mecklenburg county, Virginia, by his brother-in-law, the lamented Rev. J. W. Blincoe, the backslider was reclaimed.

On September 8, 1868, he was licensed to preach by the Quarterly Conference of Charlottesville Station, and, on its recommendation, admitted on trial into the Virginia Annual Conference in November of the same year. He has served successively Nelson Circuit, one year; Powhatan, two years; Atlantic, one year. In 1872 he was sent to Southampton, but changed by the Presiding Elder to Edenton, North Carolina, where he remained one year. Then he had charge of Norfolk Circuit three years; Nottoway, four years; High Street Station, Petersburg, four years; Trinity Station, Richmond, three years; and for the past two years he has been Presiding Elder of the Norfolk District.

His educational advantages were good, having spent two sessions at Randolph-Macon College prior to the war and a session and a half at the University of Virginia after the surrender. He says that he carried off no sheepskin, but a calf-skin—having received the "boots" as the ugliest man at the University. In the Conference it would be impossible for him to fairly win this prize, and we doubt if he justly won it at the University. At any rate, this is the only "honor" ever conferred on him that he did not richly deserve.

Fortunately for Mr. Reed's happiness and success in life, he had the "gift of God"—a best wife. Alas! as these lines are passing through the press, she has been smitten of Death. He was married December 13, 1869, to Miss Sallie Clarke, of Fluvanna county, Virginia. "The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her." They have ten children—seven on earth, three in heaven.

REV. ROBERT A. ARMISTEAD.

The best Roman virtues center in this noble veteran. No truer man to his convictions is numbered in the Conference. For years in the local ranks, he gave the Church valuable service. He never flinched from duty. The imposing presence well tallies with the lofty and broad character of the man. His notion of Christian devotion is elevated. He is systematic, punctual and active. There is wisdom in his counsel. He labors for a pure, fervent and apostolic church.

This venerable man of God, retaining rare vigor of body and mind for the advanced age of eighty-two, yet desiring somewhat of repose, has consented to receive a superannuated position. This does not carry, in his case, any notion of idleness, for his work for good will end only with his silent tongue, mute in death.

He is the son of Robert and Elizabeth Armistead, and was born in Hampton, Elizabeth City county, Virginia, May 7, 1808. On his father's side he is a German, and on his mother's, of English descent. His paternal ancestors emigrated to this country between the years 1630 and 1635, during the time that Lord Effingham was Governor of the colony, and settled in Elizabeth City county, Virginia. His parents being Episcopalians, he was in infancy baptized by one of its ministers, the Rev. Mr. Simms. When very young, before he could read, one of his sisters, being converted through the instrumentality of the Methodists, frequently, on Sabbath mornings, read to him portions of the Sermon on the Mount, which made a deep and permanent impression upon him and laid the foundation of his future moral life. He was educated in the Hampton Academy. On October 26, 1826, he made a profession of religion, and on the evening of the same day, in a class-meeting, joined the Methodist Episcopal Church. Dr. Morrison was that year in charge of the old Williamsburg Circuit, which extended from Richmond to Hampton. In September, 1827, he was appointed class-leader. October 16, 1835, when Moses Brock was presiding Elder of the Richmond District, he received license to preach as a local Preacher. At the Conference in Farmville, on February 23, 1840, he was, by Bishop Waugh, ordained deacon, and November 19, 1843, at the Conference in Richmond, Centenary church, he was ordained elder by the same presiding Bishop. He was an active co-laborer with the ministers in the regular work, both as a class-leader and local preacher. In 1828, when the church in Hampton was almost destroyed by the famous division, he stood in the breach in defense both of the ministry and the Church.

In the course of a few years, through his instrumentality, a neat brick edifice was erected to take the place of the one from which Episcopal Methodists had been excluded. He was indefatigable in his labors as a local preacher, being ready at all times to obey the call of duty. He commenced preaching at Rocketts in May, 1866. A gracious revival followed and many were added to the church. In 1867 he still continued to labor at Rocketts, with beneficial results in both church and Sabbath-school.

In Charlottesville, November, 1868, he was admitted on trial into the Virginia Conference and placed in charge of the Richmond city missionary work, where he remained two years, and, being on Sabbaths aided by two students from Randolph-Macon College, the three churches were served every Sabbath.

In 1871 he was assigned to Norfolk Circuit. He remained there two years and the circuit was favored with a gracious revival, with many additions to the church and great financial prosperity. During the first year he was instrumental in building three churches. In 1873 he was stationed on Princess Anne Circuit. Many were added to the church. In 1874 he was appointed to Lunenburg Circuit; in 1875, to Dinwiddie Circuit; 1876-'78, to West Hanover Circuit, and in 1879, to Goochland Circuit. And so he continued to labor till the Conference gave him rest.

REV. JAMES WILEY BLEDSOE, A. M.

This gentleman, in one respect, is the Saul in our itinerant army. The portrait of Israel's princely leader, drawn by the inspired pen, finds in him its counterpart: "There is none like him among all the people;" "a choice man and a goodly; and there is not among the children of Israel a goodlier person than he; from the shoulders and upward he is higher than any of the people." Standing about six feet two inches in height, with a physical frame finely developed and of rare symmetry, his appearance is really majestic. It would attract attention and command admiration in the midst of a multitude. His features are strong, clear-cut, handsome, without the faintest trace of effeminacy. He is gentle, yet firm; amiable, but not weak. His conversational powers and genial humor make him the delight of every social circle, yet he always preserves his dignity as a man and minister. When animated, the merry twinkle of his eye lights up his face like the sparkle of a diamond. At such times his countenance absolutely beams with benevolent expression, and plainly reveals the fervent charity and kindness that pulse in his heart. He possesses a magnetism that few can justly claim: it attracts strangers; it converts the acquaintance of an hour into a firm friend for life. Children love him—and they are the best intuitive judges of character.

Intellectually, he would rank high in any deliberative assembly. He is a wise man, putting to the best use his endowments and attainments. His mental faculties exist in equipoise, and the scales are well weighted. In the pulpit, he is thoughtful, pointed, earnest, fluent, and oftentimes ornate. His preaching is not characterized by either rhetorical froth or logical dullness. He holds well the attention of his congregation, delighting the spiritual palate while he feeds the soul. Mr. Bledsoe's voice is a musical instrument of marvelous compass and sweetness. He evokes its melody alike in sermon and in song. It largely contributes to his efficiency that, while he wears with ease the armor of Israel's warrior-king, he can, with equal facility, touch the tuneful harp of the shepherd-minstrel.

As a pastor, he has no superior. His works erect a monument to his praise on every charge that he fills. He has cultivated this great field of usefulness assiduously, gathering bountiful sheaves to recompense his toil. His record is almost unrivaled. With rich and poor he is equally popular. He is difficult to match in the pastorate. One must be a rapid and diligent binder who would follow where his hand swings the scythe and cuts the swath. In every appointment to which he has been assigned his success has been uniform

and large. He has measured up to the demands of circuit, station and district. Everywhere the loaves broken and blessed by the Master have multiplied in his hand, and the hungry multitudes have been fed and satisfied.

In some one quality, undoubtedly, we may find Mr. Bledsoe's equal, or even his superior; but in the harmonious blending of all the mental, moral and physical attributes that are needed to constitute perfect manhood, he cannot easily be duplicated anywhere. His past life is a sure prophecy of increasing honor and success in the years to come.

James Wiley Bledsoe was born in Fluvanna county, Virginia, April 6, 1841. He was educated at Humanity Hall Academy, in Buckingham county, and at Emory and Henry College, from which institution he received the degree of Master of Arts. His father was a prominent and successful farmer, holding an official relation to the Methodist Church for a number of years previous to his death. His mother was a daughter of the late Rev. John Goodman, a local Methodist preacher of Fluvanna. She was a devotedly-pious Methodist woman. Under the wholesome training of these intelligent and pious Christian parents, he was led to accept Christ in early life, and joined the Methodist Church. At the beginning of the late war he took an active part in raising an artillery company in his native county, was chosen second officer, and, with the company, left for the field in the early part of the struggle. Mr. Bledsoe's health was greatly impaired by the exposure and hardships of camp life. He, however, remained connected with the army until the surrender. The war being over, he returned to his home in Fluvanna, and commenced the study of law. He was united in marriage with Miss Fannie D. Anderson, daughter of Mr. James W. Anderson, of Lynchburg, Virginia, a lady of genuine Christian character and a member of the Methodist Church. He had previously pursued his education with a view to the legal profession. When he was about ready to enter upon the practice he abandoned it, against the remonstrances of friends, being impressed with the conviction that it was his duty to preach the Gospel. He was licensed to preach in November, 1868, and was immediately employed as an assistant to Rev. George E. Booker, on the Scottsville Circuit. His first year in the ministry was at home, among the friends and associates of his early life. He joined the Virginia Conference, at its session in Richmond, in 1869. At the close of his first year he was ordained deacon, and elder the second—thus finishing the four years' course of study in two. His first circuit was West Amherst, where he remained one year, and his second appointment was Prospect, where he remained two years. He was then appointed to Smithfield Station, and, at the close of one year, to Central church, Portsmouth. Here he was instrumental in the completion of the handsome and commodious audience-room in which the people of Central church now worship. He remained with this church but one year. In consequence of the delicate health of Mrs. Bledsoe, he was compelled to request an appointment in the mountain section. He was accordingly sent to Lynn Street Station, Danville, where he spent four happy and prosperous years. From that place he went to Charlottesville Station for two years. At Trinity, Richmond, he next filled the pastorate for four years, and then was sent to Market Street, Petersburg, where he remained three years—at the expiration of which time he was made Presiding Elder of the Charlottesville District. He is now in his second year as pastor of Park Place church, Richmond, where, as everywhere, he is greatly honored and beloved by his people.

Elsewhere the following apt and graphic summary of his superior powers have been given:

"Mr. Bledsoe carries off the palm in the matter of superb physique. He is tall, robust

and stately. A head of Jove surmounts the splendid body; and to add to the symmetry of the whole—the fitness of things—a deep, rich, round voice flows from his lips, like the song of the surf mellowed by distance. The masculine frame contains a spirit of superior mold—at once strong and gentle. It would be difficult to resist his social charms or withstand the resolute purpose bending towards great objects. He wins the admiration of his audience and the respect and affection of his fellow-citizens. He is very popular—a man of the rarest gifts. He has the manliness of the old pioneers and the gentle graces of the modern era. **He is a student.”**

REV. CHARLES C. WERTENBAKER.

We never saw a man who slung a rifle that was truer to his post than Wertenbaker. At a prayer-meeting or a skirmish, Charley was generally ready to improve the occasion. He was cocked and primed to put in a shot or shout. Daniel in Babylon was not braver for his conscience than the stripling soldier and boy class-leader in the Confederate Army. His record is luminous. His courage rallied the wavering soldier; his Christian integrity made steadfast the faltering disciples.

In the ministry, as everywhere, he moves forward without noise in the line of duty. Churches catch inspiration from his consecrated labors; sinners know him as a man who tells what he feels—they plead for mercy. Revivals spread; the good cause prospers. He is a shepherd to the sheep, ready to give his own life for the flock. His name is honored wherever he has gone about his Master's work.

The historic county of Albemarle is his birth-place. His parents, Edward and Ann T. Wertenbaker, dedicated him to God and the ministry—a fact he did not know till the Master Himself called him. He is verging on forty-five years of age, of medium height, well knit, pleasant countenance, quiet manners, with measured movements and a certain steadiness of step that signify firmness of purpose. He received the training gained from good schools, and has made use of it by keeping to the life of a student in the sacred calling.

While a lad of seven he lost, by sudden death, his father. In 1857, in Buchanan, West Virginia (his home at the time), he gave himself to God at a service in the Southern Methodist church, and in bringing a companion to like consecration he felt the first impulse of a divine command to “go” and disciple the people.

In 1861 he was deputy in the Circuit Court Clerk's office, when the civil war began. He enlisted, and was captured at the surprise of the Confederates at Philippi, in West Virginia. When his parole expired he entered again the ranks of war, resigning a quartermastership, and was elected a lieutenant in the Sixty-second regiment of mounted infantry, and fought in that brave band till the fall of the Confederacy. He was in many a hot encounter, and called to the command of his regiment as senior officer in one of these engagements. He received grievous marks of hostile weapons, but was found in the front before these disabling and unhealed wounds could get a surgeon's certificate that he was “fit for duty.”

The author of this volume can bear testimony to his devout life, Christian zeal and conspicuous courage "in the high places of the field."

In camp or campaign, he was ready to join in religious exercises. He was an official class-leader of the Church on the march.

The war left him moneyless and with a shattered constitution. He taught school in Augusta county. In 1866 he was licensed as a local preacher by Rev. L. S. Reed. In 1868, after service on circuits under the Elder, he joined the Baltimore Conference. He wrought for several years in the bounds of that body. Coming to the Virginia Conference in 1874, he has given valued service to the Church, filling every charge intrusted to him with fidelity and success. The number of converts under his ministry have gone into the thousands. The churches under his hand have grown in material prosperity. His eye is single. He forgets the things behind, and with ardent eye presses for the crown diademed with the stars of souls saved.

The long annals of sterling and stout men in the Methodist ministry hold few more true to their high commission than Charles Wertenbaker. He is now the pastor of our strong and growing Laurel Street church, in Richmond.

He married Miss Briding, of Baltimore, in 1868—a lady fitted in every way for the helpmeet of an itinerant preacher, cultured, energetic and discreet. She has been an influence for good to this noble man of God. A bevy of bright and beautiful children adorn and gladden their home.

Mr. Wertenbaker is deeply wedded to old Methodist customs in ordering his own religious life. He is a man of systematic prayer and acquainted with the mind of the Spirit. His presence in the household is a benediction. Men take note of him as a companion of Jesus. His auditors catch the godly infection from his own soul.

He is gifted in song, and the hymn never lacks for a tuneful voice to "raise and carry" it in sweet and sacred notes. He is as the knighted Jacob by Jabbok—a prince in prayer. Congregations are thrilled, penitents converted and heaven moved when he wrestles with the angel for a blessing in public supplication.

REV. WILLIAM P. JORDAN.

This humble, laborious and faithful minister of Christ was born September 3, 1847, in the county of Gates, North Carolina, and is now in charge of Chase City Circuit. His parents, Costen and Eliza A. Jordan, were Methodists. At the age of sixteen he connected himself with the Methodist Episcopal Church, South, and in 1867 he was licensed to preach by Rev. Henry B. Cowles and admitted on trial in the Virginia Annual Conference, and has since been actively engaged in ministerial work. He commenced his itinerant life on the Bertie Circuit, as junior preacher under Rev. R. N. Crooks. To follow the subject of this sketch through the successive changes, from circuit to circuit, for no less than twenty-two years, is to find that he has been a useful instrument in the hands of God, not only in building and repairing many churches and parsonages, but in edifying believers, strengthening the weak and bringing many precious souls to Christ.

In person, Mr. Jordan is short, active and erect. His dark complexion and black eyes

and hair show him to be a man of fair health and bilious temperament. His genial features are expressive of intellectuality and good common sense. In manners, he is modest, polite and refined; in conversation, he is courteous, interesting and versatile, and in the pulpit, he is clear, fluent and instructive. His mental powers are superior to his physical. His perception is good, his imagination vivid, his memory very retentive and his judgment sound and practical. The clarity of his thought is often as graceful as a beam of the mid-day sun.

As a preacher, he is a close student, a deep thinker and a fluent speaker. Being well versed in the Scriptures and deeply read in the works of Methodist theology, his sermons often abound, not only in facts and figures which whirl like grape and canister, but in gems of thought like "apples of gold in pictures of silver." His illustrations are so original, striking and pertinent that they often appear to be "polished after the similitude of a palace," fitting in the body of the discourse like the stone blocks in the temple of Solomon. His deep earnestness and ardent spirit show plainly that there is a chain twisted about his own heart, while the other end of it is linked fast to the throne of God.

He is indefatigable in his labors to build up his congregations, both by doctrine and discipline; and being an earnest promoter of piety, peace and temperance, he is esteemed and beloved by all who know him. In his preaching there is directness, and often do his licks fall fast and heavy. Many a hard, covetous heart has been ground to smitten by his sledge-hammer blows. Pious sneaks, so-called, hide from his presence, and men that do wickedly dread his contact. Above all, he is a Christian gentleman, practical and sincere, and his real worth can scarcely be concealed.

REV. RICHARD FERGUSON.

The fibre of Ferguson is genuine teak oak. He is faithful in few things and in the many. At Gettysburg, with cannon to the right and cannon to the left and cannon in front, Dick Ferguson excited the admiration of veterans for his gallantry. So in the ministry he gives himself with ardor and a sense of duty to the sacred calling. He quits himself as in the eye of God. There is Scotch blood in his veins and a mixture of the Briton. The Methodist pioneers would have rejoiced in his company. The Conference is honored by his membership and service. Mr. Ferguson is a man of solid piety, not spasmodic or affected, but steady as the stars in their courses. He has convictions, and does not fear to avow them. Convinced that he is in the right, he is as unyielding as the anvil to the sledge-hammer's stroke. He would swear to his own hurt and change not. A sermon in a certain whisky town from the text, "Thou shalt not kill," in which he bearded the lion in his den, showed the metal of which he is made. The flash of his eye indicates courage, and his mouth and prominent teeth, fixedness of purpose. Major Bright, of General Pickett's staff, at the unveiling of the monument in Richmond, at which Brother Ferguson acted as chaplain, said to the dead General's son, "See that man; he is gentle as a lamb, but bold as a lion." He is candid and



Very truly
George Gordon



Yours truly
Wm. E. Payne



Yours truly,
J. I. Rhodes



Yours brother in Christ,
J. S. Hunter



Very truly, yours,
J. D. Whitley



Yours
B. C. Butler



Yours truly,
W. H. Gregory



J. F. Tully



Yours truly or
L. C. Hubbs



Faithfully yours,
Richard M. Hope



Yours truly
J. H. Slater



Yours in Christ
W. J. Tully

frank, modest and unassuming. One can always find out his bearings upon any question. The needle of his character is never deflected by sinister motives or mere policy. Charitableness is a prominent characteristic of him. All may be sure of mercy mingled with justice at his hands. An old family servant, nursing his first-born son, once said, in his presence, that a colored woman who came to the house had stolen her tobacco. He at once rebuked her uncharitableness, and on his leaving the room "Mammy" said in a half-whisper, most emphatically shaking her head, "Just like his mother." He is never known to speak an unkind word of any one, while in no degree glossing over wrong, yet always having a word of sympathy and kindness for even wrong-doers, and never believing evil of any one without proof. This lovely virtue blooms to perfection in him, shedding its fragrance as a rare exotic. He is also a man of great modesty, always shrinking from publicity, which the following incident will show: At the last Quarterly Conference held on Batesville Circuit, on the completion of his work there, the official board drew up very complimentary resolutions expressing their regret at his leaving, etc. They wished to send them to the *Advocate* for publication; but he objected, while, of course, appreciating the motive. These resolutions were, however, printed in the Nelson paper and sent to the official brethren of the new charge.

He preaches and writes well, speaks deliberately and distinctly, a little lisp in his voice rather improving than impairing his utterances. His sermons are systematic, practical, heart-searching and full of the Gospel. He always makes an application suitable to both saint and sinner. He preaches without notes. He is nearly six feet in height, weighs about one hundred and sixty-five pounds, and combs his hair directly back. In 1871 he married a daughter of Major Robert Thrift, a native of Albemarle county, Virginia. He has seven children. As a tender and affectionate father and husband, he is unsurpassed. His children mourn his absence and greet his return with shouts of joy. He is a native of Dinwiddie county, Virginia, born October 3, 1838. His parents, William and Martha Ferguson, were Methodists. His father died when he was eight years old and his mother when he was just twelve; but eternity alone can reveal how much he owes to a pious mother's teaching and example. He was consecrated to God in baptism by Rev. William Starr, and assumed and ratified those vows in his thirteenth year, during the pastorate of Revs. J. K. Powers and P. A. Peterson. He was educated at Randolph-Macon College, graduating in 1858. He is a trustee of his *alma mater*. From early childhood he felt impressed that the ministry was his calling, but tried to evade it. He could not, however, be happy until for a moment he relinquished the thought. When the war between the States commenced he was making preparation for the ministry, but felt relief rather in feeling it his duty to join the army. He served both as private soldier and as officer; was wounded twice and captured at the battle of Gettysburg, where, it is said, he fired the last gun in Pickett's Division. Captain Richard Irby, in his sketch of his company, says of him, "He was the completest soldier I ever met with in the army." At the close of the war he returned to his home in Dinwiddie county, and engaged in farming and teaching. In the fall of 1868 he was licensed to preach, and aided Rev. G. W. Guy the ensuing Conference year on West Dinwiddie Circuit; joined the Virginia Conference at Richmond in November, 1869, and was appointed to the Coalfield and Clover Hill Circuit, where his ministry was blessed in the conversion of many souls. In 1871-'72 he served Prince George Circuit. Up to that time it had been a mission since the war. A fresh impulse was given to the work and the membership increased. At City Point the church, which had remained in a dilapidated condition since the war, was repaired

and regular preaching established. In 1872, by his perseverance and industry, the new Mount Sinai church was built on the spot where the old one stood, which was pulled down during the war. In 1873-'75 he served Chesterfield Circuit with acceptability and success. Through his instrumentality a new church was erected at Chester and others repaired. In 1870 he was on the Henrico and Charles City Circuit, where nearly one hundred souls were converted and many added to the Church. At the following Conference that circuit was divided, and he was sent to the Batesville Circuit, Albemarle county, where he labored with success for four years. In 1881 he did faithful service on the Greene Circuit, whence he was sent to the South Norfolk Circuit, where he remained four years. Many were converted and added to the Church. Nearly all the church-buildings were repaired and a new one erected. During the centennial year of Methodism, 1884, he built a large and commodious tabernacle at Hickory Ground. A gracious revival followed. He has just finished a four-year pastorate on Sussex Circuit, and has taken charge of North Gates—1889-'90.

REV. DANIEL G. C. BUTTS.

He is the son of Colonel Augustine C. and Anna Maria Butts, and was born October 10, 1848, at Roslin, Brunswick county, Virginia, the residence of Rev. John C. Claiborne, his maternal grandfather. His boyhood was spent in Brunswick and Greenville counties and in Petersburg. He was converted in 1862 during a revival at Market Street church, Petersburg, under the ministry of Rev. R. N. Sledd. Impressed with the conviction that he must preach the Gospel, like Jonah, he fled from the presence of the Lord, and went, not to Tarshish, but to the West. A sad decline in his religious life followed. After severe providential visitations, he decided not only to be a Christian, but to preach. He returned to Petersburg and soon saw Dr. Granbery, then in charge of Market Street church, and told him his troubles. The pastor gave him wise counsel and suitable books. On the fourth Sunday afternoon in January, 1868, Mr. Butts attended the young men's prayer-meeting at Washington Street church. Brother James Blanks was the leader. One after another spoke, until Mr. Butts could sit still no longer. He arose and told them that God had called him to preach, and he wanted them to pray for his conversion. Brother Blanks called to prayer and asked Mr. Butts to lead. He was astonished, confused, but tried. Presently the clouds which hung over his soul began to disappear the Sun of Righteousness shone, in dazzling splendor through his whole being and the peace of God filled his heart. On May 1st he was appointed agent at Stony Creek depot, on the Petersburg and Weldon railroad. He secured board in the Christian family of Rev. James A. Riddick, under whose direction he read theology until October 1st, when, by the help of his grandfather, Rev. John G. Claiborne, he went to Randolph-Macon College, at Ashland, Virginia. While here, on March 9, 1869, he was licensed by the Rev. Jacob Manning as a local preacher at a Quarterly Meeting held at North Run church, Hanover Circuit. At the close of the session he went to Gloucester Cir-

cuit and labored with Rev. E. M. Peterson, pastor, until October, and then returned to college. Caroline Circuit wanted to send two young men to college, provided they would preach on the circuit on Sunday. Mr. P. C. Archer, now of the North Texas Conference, and Mr. Butts were chosen. It was necessary that one of them should join the Conference, and the lot fell on Mr. Butts. In 1871 he was sent to Montross Circuit, and returned there in 1872. He was married on November 13, 1872, to Miss A. Emma Swann, the daughter of Dr. George F. Swann, an influential Methodist and steward at Rehoboth church, in Caroline Circuit. In 1873 he was sent to the Heathsville Circuit, where he remained four years. During his stay here the people bought a parsonage and paid for it. In 1877 he was appointed to the King George Circuit, and his ministry was attended with gracious revivals and much prosperity. In 1881 he was sent to the Middlesex Circuit and in 1885 he was sent to Princess Anne Circuit, and in both of these fields of labor he achieved, under God, a success every way equal to that which had marked his previous ministerial life. In 1887 he was placed in charge of Wright Memorial church, Portsmouth, Virginia, where he is now serving his second year, loved and respected by his people.

Rev. D. G. C. Butts is somewhat under the medium size—in height about five feet and five inches, yet compactly and strongly built. He is capable of endurance, works hard and stands the drain upon his energies without fatigue. Few men can perform the same amount of toil with equal ease. His complexion is dark, eyes of a hazel caste, hair black, prematurely threaded with gray. His carriage is as of one who enjoys life. Intellectually, he possesses powers, in many respects, of rare worth. If he were not so diffident and mistrustful of his own ability, he would show to greater advantage. He is quick in his perceptions, full of humor, genial in disposition, as confiding as a child and an excellent companion. Men seek him and trust in him. Strange is it that one whose presence brings so much sunshine to others should ever be subject to a moment's despondency. His sermons are always good, often of great power. His delivery is earnest without being impassioned. Occasionally there are sallies of wit in his discourses, which enliven rather than detract from the impression of the thought which he presents. A more studied attention, as a rule, to the arrangement of the material at his command would, perhaps, add to his efficiency. Withal, he is devoted to his Master and to the work assigned him, and continually grows in all the qualifications of a useful ministry.

We may notice, also, that, beyond the pulpit, he has attained a reputation as a humorous lecturer that is well deserved.

REV. JOHN Q. RHODES.

Mr. Rhodes would have been captured by the conscripting sergeant of Frederick the Great for that superb and stalwart Household Guard. He is a model of manly strength and figure. A head resembling the classic, round Roman cranium sits firmly on stout and broad shoulders, and in limb and height this successor of Jesse Lee (we may so say), in robust anat-

omy as well as activity of body and quick parts, stands foremost in physical superiority. Rhodes has the rare union of cheerfulness and, during the sacred *abandon* of a Conference, even healthy hilarity with sturdy, solid and successful forays on the Devil in the field. The relaxations into pleasantry are recreations to his mind. He is hailed with good-humored salutations by his brethren in the sacramental host. His bright and keen observations seem to infect with happiness whatever company enjoys his presence. The stilted dignity that stiffens by excess of starch the sleazy fibre of native poverty of intellect and the pharisaism that puckers its mouth into a regulation piety and oozes a vicious vinegar of private slander are the victims of Rhodes's sharp satire. They dodge him and dread his piercing wit. He smothers them in ridicule. These are but natural ebullitions of honest indignation at cant and pretense. Upon men of brain, culture and devoutness Mr. Rhodes bestows the homage of his admiration.

He is a man of affairs. The old and ugly places of worship grow into sightly temples of God under his enterprising administration of the temporalities of Zion. The dulllest circuit seems to take on an ambition for betterment in parsonage and in church homes. The sound of the hammer is heard in his parish. His own tireless zeal inspires the people. They accept his leadership. The outcome is choice improvements.

His career in spreading scriptural holiness is apostolic. The converts count into the hundreds on a pastoral charge where he calls sinners to repentance. Pervasive revivals bring entire communities to God.

The wholesome condition of his bodily powers and of his intellect endow his brain with power to secrete with ease nourishing thought for the people. He could have ridden side by side with that Virginia pioneer to New England, and his repartees would have been quick and cutting as the rifle replies of Lee from his chair pulpit on Boston Commons. Mr. Rhodes is virile in the movements of his mind. His sermons are not of gristle. His mother wit gives him a grip on an audience. He aims at victory. He wins. He lets no flying foe escape. His vigilant pastorate captures the fugitive from the field.

He is a native of the noted county of Albemarle, and dates his birth from December 28, 1846. His parents were Richard and Martha Rhodes.

In the fall of 1867 he was converted at "B. M." church, on the Scottsville Circuit, during the pastorate of the Rev. G. C. Vanderslice. About ten months after his conversion, his mind becoming seriously stirred on the subject of preaching the Gospel, he determined, under the moving of the Holy Spirit, to devote himself to the work of the Christian ministry. With this end in view, he attended the Stony Point Academy. In 1868 he went to the academy in Harrisonburg, Rockingham county, Virginia. Here he remained until near June of the following year, when he was licensed a local preacher at a Quarterly Conference in the church in which he was converted. At the Conference of 1869 he was admitted and appointed to the Berlin Circuit, where he labored until the Conference of 1870, when he was assigned to the Spottsylvania Circuit. At the Conference of 1871, held in Portsmouth, Virginia, he was ordained a deacon by Bishop Paine, and sent for that year to Bannister Circuit. He had charge of South Bedford Circuit in 1873-'74. In Granby Street church, Norfolk, in 1874, he was ordained an elder by Bishop Keener. In 1875-'76 he labored on the Indian Ridge Circuit, in Currituck county, North Carolina. At the Conference of 1876 he was sent to Northampton Circuit, North Carolina. He was assigned in 1879 to the Cumberland Circuit. He served Southampton Circuit four years, with more than three hundred converts; built four churches and a parsonage, besides raising funds to repair other churches. In 1884

he served Rappahannock, repeating the building, repairing and the soul-saving of his last charge. In 1887 he was sent to Madison, his present charge, the usual blessing of Heaven following him.

In 1871 Mr. Rhodes married Mrs. Fleming, daughter of Alfred Poole, a prominent Methodist of Spottsylvania. She was a noble woman, a firm Methodist, and suited for her station in life. She died in July, 1884. In December, 1885, he married Miss Deering, of Rappahannock, who now adorns his home with all the gentle and sweet courtesies.

REV. JESSE T. WHITLEY.

The Rev. Jesse Thompson Whitley is a "Tidewater" Virginian, born in Nansemond county, near Suffolk, February 6, 1850. It is said that the fish and oysters of this region, rich in phosphorus, have nourished the brains of a great part of the men who have rendered Virginia famous. There are, we are afraid, many "reasonable doubts" as to this piscatory theory; but J. T. Whitley got a large quantity of brains somehow, whether they are of phosphoric origin or "came just so."

He began his religious history, so far as Church relations are concerned, as a member of the Christian Church—not Disciples, but a body belonging more properly to the great Methodist family, and founded by James O'Kelly. His father, however, was a Methodist Protestant and his mother a Baptist. With many brave struggles, he succeeded in getting some, though not quite a complete college training, and entered the ministry of the Christian denomination, being licensed to preach in 1869 and ordained elder in 1871. He soon distinguished himself, both as a preacher and a writer, and was for some years assistant and principal editor of the *Christian Sun*, then published at Suffolk, Virginia. The main and distinctive feature of the religious body of which that paper is the organ is the advocacy of organic union among Protestant Churches. Years of thought on this subject led Mr. Whitley to the conclusion that the Church with which he was connected only added one more to the already too-numerous branches of Methodism. He thought that practical union must come, if at all, by the drawing together, first, of the various sub-divisions of the great Protestant bodies, and then there might be hope of union between these great bodies themselves.

Hence, in March, 1879, he connected himself formally with the parent body of the religious family to which he had always belonged. Since that time he has held various appointments in the Western Virginia and the Virginia Conferences of the Methodist Episcopal Church, South. In 1881-'82 he was Chaplain to the University of Virginia. He has recently been pastor at Ashland, Virginia, and Chaplain to Randolph-Macon College, and is now in charge of Trinity, Richmond, Virginia.

In November, 1872, Mr. Whitley was happily united in marriage with Miss Mattie S. Cathon, of Suffolk, Virginia, who has proved a faithful and worthy companion and helper to him in his work. They have two children, both daughters, who aid them in making a happy Christian home.

We said that Mr. Whitley had not a full collegiate training. Nevertheless, he is a far more thorough scholar than forty-nine of fifty who have had such advantages. He is well versed in the classics, well grounded in Hebrew, and, as an English scholar, has few equals, even among educated men. In science, his attainments are respectable; in philosophy, he may be called profound. The greater part of this learning has been acquired by his own private study.

In theology he has worked his own way. He had no seminary training and very little private help. He has read most widely and deeply; but, above all, he has observed and thought. He need fear no comparison with the best-trained men among his brethren. In the pulpit, he is not so much an orator as a thinker and teacher. His style is elegant, nervous, pure, limpid. The thoughtful, in hearing him, find food for still deeper thought, while his simplicity is such that the most ignorant need not go empty away. But he preaches, not to show his learning, or philosophy, or rhetorical elegance, but to make men wise unto salvation. He will never be a "sensation preacher." Probably he could not be; certainly he would not be. Yet he does not judge over-harshly of men who are. What God has given him, that he would use to God's glory. What God has withheld, he envies not in other men.

In person, he is not above the medium height or size, nor below it. Lithe, active, easy in his bearing, affable in manner, a good conversationalist, he is a thorough gentleman in outward manner and inward feeling. Honest, true, faithful, high-minded, refined, he cannot stoop to a littleness or a baseness, and shrinks from all that is false, or vulgar, or coarse. He is the most faithful of friends, the most tender of husbands and fathers, and a true, earnest, high-souled Christian gentleman.

The compiler of this volume is indebted for this portraiture to the pen of one not of his religious denomination, but who knows Mr. Whitley better, perhaps, than any other living man.

REV. WILLIAM E. PAYNE.

The father of Mr. Payne was a class-leader and exhorter. The son has received the call of the father, and is exercising his vocation on a wider field. The preacher has gifts for arousing the hearers. In every field there has been gracious ingatherings. He was born on March 31, 1846. In the fall of 1865 he was converted at a revival at Shiloh Baptist church, near his home in his native county of King George, and was baptized and received into the Methodist Church by the Rev. James Porter, now of the Baltimore Conference. In 1868 he was licensed to preach by the Quarterly Conference for King George Circuit, Rev. W. B. Rowzie, Presiding Elder. Mr. Payne was at once put in charge of the Northumberland Circuit. He joined the Conference in 1869. In 1870 he served Orange Circuit. In 1871 he was ordained deacon by Bishop Paine. He labored two years (1872-'73) on Beaver Dam. In 1873 he was ordained elder by Bishop Keener, and assigned to Greene Circuit, where he traveled four years; then to Fluvanna Circuit; and still he is tilling Emanuel's land with industry and seeing fruits.

Mr. Payne is of masculine and symmetrical build. He has an intellectual face. He is in excellent report as a preacher and pastor.

He entered the Confederate Army at eighteen, and behaved well in the midst of armed men. The insignia of manliness are on his brow, beam in his clear eye and bear superscription on his firm frame. And all the while, who is more vigilant to guard against obtrusiveness?

He has a rich dowry of natural parts. His public prayers, in simplicity, in tender and tuneful tones, in fervent and fit words, certify to his Christian spirit and best gifts. Whatever he presents, in pulpit or in Conference, has worth and weight, never lacking in homespun wisdom, set forth in directness and vigor. He serves the Church with fidelity and brings his sheaves.

REV. EDWARD M. JORDAN.

Mr. Jordan is a native of Illinois. His father, John Parker Jordan, was born and raised in Isle of Wight, Virginia. His mother was Miss McConnell, of Illinois. Edward Jordan was brought up in Perquimans county, North Carolina.

He has inherited the energy of the West, with the elegances of life of the Eastern Carolinian. It is seldom that his diligence is surpassed; and for companionship, Jordan is at the head of the list. These qualities, sanctified by religion, have made him a strong and popular preacher, loved, honored and admired.

He was converted in August, 1867, in Fletcher's chapel, Gates county, North Carolina, under the ministry of William E. Allen, and licensed to preach in 1869, on Gates Circuit, Rev. M. S. Colonna, preacher in charge, and Henry B. Cowles, Presiding Elder. He joined the Virginia Conference on trial in November, 1869, at Richmond, and traveled Northumberland the first year; second year, Berlin—ordained deacon by Bishop Paine; third, fourth and fifth, Orange—fourth year ordained elder by Bishop Keener; sixth year, Culpeper; seventh and eighth, South Norfolk; ninth, tenth and eleventh, Norfolk. And he continues to this day testifying the grace of God to men.

On November 10, 1873, he was married to Miss Mattie P. Walker, of Madison county—a lady of winning presence and adorning her position with many graces.

Mr. Jordan, a few years ago, made a tour in Europe, and collected much material for broadening and brightening his own mind and for use in apt illustrations for pulpit and platform, but not in ostentatious display. He is a thoughtful preacher, clear in style and engaging in manner. Few can resist his persuasive eloquence when his own heart grows tense with emotion. He is careful of the amenities of life, and never offends by neglect of courtesy; nor is he of the willow, bending to every touch. He yields to the limit of politeness, but he is rooted in the rocks.

He is of medium height; somewhat slender, but braced well with thew and sinew. His face blends handsome and refined features. Conscious, enterprising and successful, he brings mankind into debtorship to him as a personal reforming force in their midst.

REV. JAMES E. GATES.

Brother Gates is a native of Chesterfield, but his youth was passed chiefly in Petersburg. His mother was a Methodist, and her son was dedicated in infancy to the Lord by baptism at a Methodist altar. His father became a Christian while young Gates was still a small boy. He pays a high tribute to his parents in a paragraph lying before us: "The impress of my parents' piety, so constant and regular in its flow, so humble, earnest and pure, has been upon me through life; it is a controlling influence with me to-day—will, I doubt not, follow me to the grave." His father joined the Baptists, and his mother, wishing to be with him in Church relation, connected herself with the same denomination. Their son attended the Sunday-school of that people, where he enjoyed their instruction.

Though but a boy, he could not remain silent when the hard decrees of Calvin, the uncharity of close communion and other narrow notions were inculcated. He gave the reasons for the differing faith in him, and his father, at home, listened cheerfully to the argument and Scripture. He soon joined the Washington Street Methodist Sunday-school—or rather, as it was then, the Union Street—where he remained until manhood. In the spring of 1812, under the ministry of the Rev. Anthony Dibrell, he was converted, and embraced the first opportunity to join the church. He immediately became interested in all of the meetings of the church, and was never absent from any of them, except when circumstances beyond his control prevented.

Revs. A. Dibrell, Dr. W. A. Smith, Edward Wadsworth, George W. Langhorne and H. B. Cowles served the Washington Street church during his connection with it. His interest was so deep and constant in the preaching of these pious servants of God that he always felt it a great privation to be absent from the church. They doubtless did much in giving tone to his religious character. Here a mutual fondness for each other sprang up between Rev. H. B. Cowles and Mr. Gates which, without the least interruption, lasted to the day of Mr. Cowles's death.

He was educated at the Anderson Academy, in Petersburg, with the good fortune of Methodist teachers, who put theological works in his hands. He became an assistant, and then, by reason of failing health, engaged in more active business. He suffered loss in his spiritual state. He taught in Manchester in 1848 and then in Richmond, with success, in his private school, and for thirteen years was Principal of the Lancastrian Academy, of this city.

On his first location in Richmond he was visited by his old Petersburg pastor, Rev. H. B. Cowles, who was in charge of Centenary, and under whose care the fading piety of Mr. Gates was restored. Mr. Gates soon began to do excellent service in the Oregon Sunday-school, a suburban chapel under the patronage of Centenary. He became at once a leading official in this missionary church. Presently he became exhorter and local preacher. This was about 1854. He exercised his gifts regularly in Richmond and the near appointments to the city. He was among the first to begin the Sidney work, which has culminated in that gem, Park Place. He was active in the "Miller's barn" enterprise, which resulted in Mount Zion, Henrico.

A gentleman of wealth who had heard Mr. Gates in the noted Anderson Literary Asso-

ciation (a debating society where many maiden swords of now eminent men were first fleshed), offered him the means of turning to the law as a profession. Mr. Gates desired only to proclaim the glad tidings of Jesus.

In 1860 Dr. Doggett, of the Richmond District, pressed Mr. Gates into service as a supply for Oregon church. Though his school duties were onerous, the urgency of the Elder overcame his reluctance. He served the charge for seven years. His change from the local to the itinerant ranks is told in a few genuine heartfelt words:

"While my family continued large and helpless, my conscience rested well in the local ranks; but when providential dispensations, some of them exceedingly sad, had reduced us to too small a number for housekeeping, thoughts of the traveling connection came on with increased force, giving me scarcely any rest, either day or night, until I promised the Lord to offer at the next session of our Conference for admission; and if successful, to do my best as a minister of the Gospel of Christ."

He was received on trial in 1871 and assigned to the Nelson Circuit, which he served for three years. There were two hundred and twenty-five converts. He labored on the Scottsville Circuit the next three years with great and gracious success, though his health gave way in the last year. He returned for one year to Nelson, with a goodly list of conversions. He has wrought year by year with cheering success on the various appointments assigned. He is now serving Orange Circuit. -

Mr. Gates has a fine presence, the manners of a student—grave, composed and thoughtful, while not lacking in urbanity, grace and obliging acts. His parishioners are fed with "finest wheat, oil and wine." His sermons come from the forge fashioned with skill into pillars of beauty and strength. God ever blesses his work. His crown will be rimmed with radiant clusters—the starry souls saved under his ministry. He honors his calling by high behavior, zeal and victorious campaigns.

And such in outline is the story of a true-hearted Methodist preacher—a man of culture, talents and devotion. The Church owes him much for his enterprise and faithful service.

He was born December 28, 1822. His parents were Benjamin and Jane Gates.

REV. JOSHUA S. HUNTER.

He is the pastor of Queen Street church, Norfolk. He has prime native gifts, and they have been whetted. He studies choice books. His profiting appears to all. He divides the Word rightly, and gives each his meat in due season. He has not gotten his growth. His conversion took place in 1863. In 1870 he joined the Conference, and was sent to Bedford Circuit, where he served two years; the same length of time on Prospect Circuit, and four years on Louisa Circuit. In November, 1878, he was assigned to Centenary, Lynchburg; then Farmville; next, Norfolk.

His father was Robert Hunter. His mother's maiden name was Paulina A. Slaughter. The preacher's birth-place is Appomattox; date, August 26, 1844.

Mr. Hunter is recognized as a prime force for a difficult task demanding tact, energy and consecration. Battles are won before the fight, by adroit manœuvring. Mr. Hunter uses sacred strategy. He enlists his entire Church citizenship and inspires them with his own zeal. They soon have a "mind for the work." He illustrates that best art in a pastor—setting everybody in motion and towards wise ends. He enterprises chapels beyond his own parish and makes expeditions outside of his cantonment, but not to the neglect of his own charge. He has brought the capstone to parsonage and church where many men would despair. And yet he is not a restless man; rather grave and balanced.

His sermons are the products of distillation in a thoughtful mind of varied information and learning. They are delivered with fervor, naturalness and force. Mr. Hunter excels as a pastor. His sincere interest in his flock and his watchfulness for their good endear him to his people. He has done the Church enduring service. He has a large future of usefulness.

REV. THOMAS H. CAMPBELL.

The war record of Campbell is a stirring story of a veteran in the great pitched battles of America. The stubborn stuff of Scotch and British ancestors shows itself in the Confederate warrior. With this tough courage was joined the chivalry of Godfrey or Sir Galahad. It is the very pearl of knighthood to find a soldier shot down while risking his life to give a wounded enemy a drink of water, or a boy putting in peril his own life in rescuing a drowning slave. It is not a surprise that such a man was found resolute and faithful when severely tested on post by his own commander, whose horse he seized and forced the rider to obey the rules of an army in the field.

Mr. Campbell has carried into the ministry the same lofty traits of character. It would have been the joy of that first apostle who counted not his life dear unto himself, when in the path of duty, to have had the limping and scarred Confederate for lieutenant in that other war of pulling down the strongholds of Satan. Mr. Campbell commands the respect of the Church by his zeal, devotion and ability. All the departments of the work are thrifty under his oversight and leadership. He is strong in the pulpit and possesses social magnetism. His works praise him.

He comes of true Methodist stock. The family has among its members some of the first men, in native endowments, that honor the laity of Virginia Methodism. He is the son of Lewis S. and Eliza D. Campbell, and was born in Amherst county, December 18, 1838. His ancestors have been pillars in Virginia Methodism and their residences "homes" of the preachers. His father was for years an officer in the Church.

He was converted and joined the Church in 1856. He did not heed the call to the ministry, and was on the verge of withdrawing from the Church. After awhile he gave ear to the "Woe is me if I preach not the Gospel!" He had purposed to finish his education (which had gone forward in the academies) at Emory and Henry College. He remained at

that institution two years. He was licensed in March of 1861. He became a soldier in the civil war at its inception. He was of the famous Pickett's Division. The first Manassas introduced him to battle. He was wounded in the head at Williamsburg. At Gaines's Mill a bullet shattered his thigh while driving with the bayonet a superior force from intrenchments.

He exercised his gifts as a local preacher until 1872. Since that date he has served the Church with consecrated zeal and not without garnered results. He is now the Presiding Elder of the Murfreesboro District.

It was among the children of this man of God that the first "Rosebud" Missionary Society was formed. A lovely little daughter was called "Rosebud."

His height is probably five feet nine inches; in weight, he ranges from one hundred and forty-five to one hundred and sixty pounds; his complexion, a mild type of the brunette.

He has a genial temperament, and in the social circle shows much magnetism. The solidity of character which he strenuously maintains has won for him a large number of firm and admiring friends. "True as steel" may well be said of him, and this in connection with an affection and generosity that extends to all the relations of life.

His gestures, in which the eyes, face and hands play the most prominent part, are few, natural and easy. In manner, he is self-possessed and dignified. His public speech is often charged with pathos. His thoughtful sermons, which frequently take wing with well-sustained flights of the imagination, impress the hearer by their clearness, practicalness and fervent spirituality.

REV. CHARLES H. GREEN.

The Virginia Conference has no man of sweeter spirit than Charley Green, who, hindered often by disturbed health, has yet toiled in the sacred calling, with testimony from on high to his sincere work. In all the years, though annoyed, balked and, at times, forced from the active ministry by disease, he has not grown sour, morbid or snarling. His ill-have ripened his spirit into mellow charity and charming courtesy. It is given to some souls to suffer the will of God, and there is shining proof of a superiority and elevation where the hobblings of infirm health do not put a fetter upon the elastic movements of the spirit. Godliness with serene contentment, genuine politeness, tender sympathy, is great gain. Brother Green teaches many lessons by his own life.

He is a native of Mathews county, and entered the Conference in 1873. He has served several fields—King William, Wicomico, Danielstown, in Lynchburg, and Boynton Circuit. His charge now is Churchland. His health has been recovered and gives promise of sustaining his ardent zeal.

He has a refined face, beaming with a kindly look; a tall and manly form, and the bearing of a Christian gentleman. His preaching is eminently spiritual, persuasive and effectual. He is a preacher of the noblest spirit, ready for every good word and work. The brethren value him for his pure life and noble aims.

REV. HERBERT M. HOPE.

Herbert Meredith Hope was born in Portsmouth, Virginia, November 23, 1850, and is the son of William M. and Virginia F. Hope. He prosecuted his studies for some years at the Virginia Collegiate Institute, at Portsmouth, and then accepted a position on the editorial staff of the *Norfolk Virginian*. Afterwards for four years he attended Randolph-Macon College, where he graduated and distinguished himself as a debater, receiving the medal of the Washington Society.

When eighteen years of age he was converted and joined the Monumental church, of Portsmouth. He was licensed by Hanover Quarterly Conference in 1871, was received on trial by the Annual Conference in 1873, and was ordained deacon by Bishop McTyiere at Danville in 1875, and elder at Lynchburg in 1877.

Upon joining the Conference he was sent to Culpeper, where he had already done some ministerial work. The following year he went to Cambridge, Maryland, where he found that blessing from the Lord, a good wife. On December 8, 1875, he married Miss Emma Vinton on his way to his new appointment—Amherst Circuit. After two years at Amherst, he spent four at Gordonsville and Orange, his pastorate being marked by the reunion of all the Methodists of Gordonsville, and the consequent strengthening of that church, and by the improvement of the church property at Orange. The next four years he spent at Chestnut Street church, Berkeley, each year's work resulting in a gracious revival, and before his term ended a handsome parsonage was built. In 1885 he went to Charlottesville, where he spent four years of faithful labor, receiving as an earnest of his reward more than three hundred additions, almost doubling his membership. The church-building being unsuitable, Mr. Hope bent his energies to improving it, and soon it was transformed into the handsomest church in the city, beautifully furnished, the whole outlay being ten thousand dollars. In November, 1889, he went to Danville to take charge of the Main Street church.

Herbert Hope is a man of exalted piety, of strong mind and great energy. He possesses fine powers of organization and has more than ordinary executive ability. His pure and consecrated life, genial manners, warm heart and generous hand endear him to the whole community in which he lives, and give him an influence that is a power for good beyond his own congregation. The Spirit of the Lord has blessed his work in the pulpit and among the people.

REV. JOHN T. MOORE.

Mr. Moore has superior furniture for the ministry. He acquired at college, not only a mastery over an impediment of speech as perfectly as did Summerfield, but a pleasing oratory and thorough culture. Since his entrance into the ministry he has laid up choice material for his work and wrought out a series of strong, engaging and stirring discourses. He

has also a charm in social life that makes much in the inventory of prime equipments for his vocation.

He is the son of Raleigh P. and Elizabeth W. Moore, and was born in New Kent county, Virginia, August 28, 1845. His parents were of English ancestry. The maiden name of his mother was Ratcliffe, identical with the English name Radcliffe.

When quite young he was the subject of religious impressions. Faithful preaching from time to time stirred his conscience, and, though these impressions ordinarily soon wore off, the seeds of Gospel truth lodged by this means in his heart, doubtless, had much to do with his conversion. This event took place, in the absense of any ministerial effort or prevailing religious interest, December 4, 1864. New Kent Circuit, however, was left so disorganized at the close of the war that he did not join the Church until February, 1866.

A few days after his conversion he was deeply impressed with the importance of doing some active work for Christ in the salvation of souls. This impression soon took the form of decided drawings to the Christian ministry. In response to these drawings, he entered Randolph-Macon College in the fall of 1869 and joined the Virginia Annual Conference in 1873. He continued at College until June, 1874, when he was transferred from Oregon, Richmond, where he had served on Sabbaths, to Gordonsville. His fields of labor have been Gordonsville, 1874-'75; Salisbury, Maryland, 1876; Ashland, 1877; Amherst Circuit, 1878-'79; Bedford Springs, Smithfield, Amherst, and Belle Haven in 1890.

Mr. Moore is striving earnestly for the entire sanctification of his soul, spirit, mind and body, cherishing the company of Christians who have obtained this high degree. He is a devout man, seeking to be filled with all the fullness of God. His endeavors are towards a larger measure of the divine life in his parishioners. He is drawing his cares that way. The blessings of the Holy Spirit have borne witness to his sincere work for the Church.

He is tall and graceful, pleasing in address, courteous to all, of grave bearing, having always before him the weighty message of his commission.

He is happily married to a lady of piety and culture.

REV. JAMES H. DALBY.

He is a graduate of Randolph-Macon, and has an armful of diplomas in the Scientific, Academic and Biblical Departments. He had enjoyed the usual school advantages of a city. He has not neglected to stir up the powers so well equipped for service. He has fed the flocks on a nutritious regimen and at times regaled them with choice diet. Large revivals and ingatherings have attended his ministry. He has not neglected the finances. He invariably "brings up the collections." The system, diligence and faith of his Methodism were inherited. He descended from people who had embraced that form of Christianity.

Mr. Dalby was born in Norfolk city, Virginia, February 24, 1852. His nationality is composite: Anglo-Saxon on the father's and Scotch on the mother's side. For many genera-

tions the family on both sides has been Methodistic in faith. Out of different branches of the family have come several Methodist preachers either in the local or itinerant ranks. His ancestors were among the first settlers of Virginia. They came early to Northampton county, Virginia. Afterwards one branch of the family moved to Norfolk. The subject of this sketch is the oldest son of John F. and Mary E. Dalby.

His father moved to Berkeley in 1860. In the fall of 1865, at the age of thirteen, our brother was converted in a revival of great power at the Christian church in Berkeley—the only denomination in Berkeley at this time. He united with that church and remained with it four years, when he joined the Cumberland Street Methodist Episcopal church. Two years after his conversion he was inwardly moved to preach the Gospel, but resisted those convictions for three or four years. Having read a work entitled “A Call to the Ministry” prayerfully, he was thoroughly convinced that it was his duty to preach. In the fall of 1871 he entered Randolph-Macon College, where he remained three years. He was licensed in his last session to preach by Rev. Joseph H. Davis. In 1874 he entered the Virginia Conference. He has served Leesville one year; Dorchester Mission, four years; York Circuit, three years; Currituck Circuit, two years; Aluvanna Circuit, two years, and he is now on the Middlesex Circuit for the third term.

During his third year in Dorchester county, Maryland, he married Miss Annie E. Lewis, only daughter of Robert W. Lewis, Esq.

Mr. Dalby is in height about five feet seven; in weight, ranging between one hundred and forty and one hundred and forty-five pounds; in complexion, light, inclined to be ruddy; eyes, a light hazel; hair, between a light and a black.

This is the brief annals of a modest, conscientious, diligent, cultured Christian gentleman, who has wrought to the good of his own generation with exceptional success. To these retiring and sterling men of God Methodism owes, and will ever owe, a deep debt. They build almost like the coral, out of sight and ear of the great public; but this work, like those islands in the southern seas, is precious as pearl and firm as granite.

REV. BENJAMIN S. HERRINK.

Brother Herrink is a North Carolinian, a native of Pender county. Sorry and vicious country pedagogues first gave him a distaste for learning, and then the war upset educational affairs. It so turned out that young Herrink had but a moderate chance for early training. His experience in securing pardon and a place in the Church is best related in his own language:

“It was in the early part of the war that I made an open profession of religion. From childhood religion had given me much trouble. I was conscious of possessing a strong will, a high temper and an evil nature, but with all a deep longing to be better. Sometimes, brooding over my wicked disposition and the responsibilities of a rational existence, I have

wished that I had never been born. Doubtless the gloom that hung over my sky would have been dispelled by proper Christian sympathy and instruction. This I had not. The deep longings of my heart, the hopes, the fears, were all locked up in my youthful bosom. Whether my secret was kept from every one, even my mother, from pure shyness, its sacredness, or from fear that I should not receive proper sympathy, I know not. Christians spoke not to me of religion, and I was not communicative. I do remember very distinctly that on a certain occasion I had been weeping under a gospel sermon, when my mother spoke very kindly to me, expressing a hope that I would become a Christian. This greatly encouraged me, and though I spoke not, yet there and then I resolved to seek Jesus openly at the first opportunity. But I had reached my fifteenth year before an occasion offered."

His own account of his entry upon the life of a warrior hath a smile and a tear in it:

"In June, 1864, I entered the army, and served as a sergeant in Captain John C. Kerr's company to the close of hostilities. My father wished to have me detailed; I would not hear to it. I was bent on a war record. But I soon became disgusted with a soldier's life. However, I made the best of it I could, though I had but little fondness for camp life and still less for the battle-field; and though many were deserting, some officers, yet I had too much honor to shrink from duty. Our first service was guard duty at Smithville. We stood the service much better than the bill of fare. The unbolted meal, Nassau bacon and sorghum molasses sent some to an untimely grave and many more to the hospital. We were next at Fort Fisher, during General B. F. Butler's unsuccessful attack upon that fort. After a three days' bombardment, the gun-boats drew off, having done but little damage. This was a fearful time, and more than one displayed the white feather. Again, in the spring of 1865, we were in an engagement near Kinston, and again at Bentonville."

His career as a soldier closed with the surrender of Johnson. "And thus ended the war and my military aspirations." After the war he both taught school and attended school. In the meantime the call to the ministry, which he had been endeavoring to hush, grew louder. He gathered his little store of money and spent a year at Randolph-Macon. His means gave out. He taught school awhile, and spent his earnings at college. He was licensed to preach. He tells of his "first effort":

"Brother J. R. Waggener was in charge of Hanover Circuit. He got me to aid him in a meeting at St. Peter's. I will not forget that first effort, nor will some of that congregation. I started off at a fair speed, but soon things got a little foggy. I floundered around and looked foolish, and fell back on some notes I had with me. Then I tried to wind up with an exhortation; but finding that it was no go, I closed in confusion and shame, to find, to my consternation, Brother Waggener fast asleep. After rousing him from his slumbers, he rubbed his eyes, started a tune and then exhorted. I felt a little relieved by his talk, for I perceived that he had not lost the thread of the discourse. In fact, I have flattered myself since at having made such an impression on a sleeping man."

By dint of close economy, he was enabled to continue at the College until he graduated in biblical literature and moral philosophy.

He assisted on the Middlesex Circuit till the Conference held in Elizabeth City, when he was received on trial. He gives an account of the trip to that city:

"On that never-to-be-forgotten journey, from Norfolk to the seat of Conference, I was struck with the patient spirit of the Methodist ministry. We were forced to take passage on a boat of a mean kind, which had shabby accommodations for not more than two dozen persons. More than a hundred were jammed and wedged into this little boat. The water

was low in the canal. She tugged and blowed all day, and till twelve at night, and yet these faithful soldiers of the Cross smoked and joked and laughed, and seemed to enjoy the whole thing as a matter of course. I chafed, and began to doubt whether I could adapt myself to the itinerancy."

He was assigned to Patrick Circuit, and got there before the news of his appointment. He represents his blunders as many, the people patient and the year very long. The Lord, however, blessed the Church. He was next sent to West Charlotte, with good success in building new churches and repairing old ones. The membership increased. In the ensuing Conference he was moved to Caroline Circuit. Church-building and revival followed. At the Conference in Lynchburg he was sent to Berlin. He witnessed the stirring class-meetings of that section. They were very moving. He had success. And in every charge, to this good year of grace, he has served the Church by erecting new houses of worship, repairing the old ones and bringing sinners to Christ.

He is about medium size, and not stout. There is great continence of conversation. He is dry as a chip; but if there is not true courage, hard sense and subtle humor in that desiccated North Carolinian, then our judgment is not worth a button.

REV. WILLIAM H. ATWILL.

In these days the preacher coming into the Conference from college or biblical institute seldom shoulders a musket as a private. Like the graduates from West Point, they start as lieutenants. In the epoch of the "Brush College" each man won his way from the ranks. They began as "helpers." If they rose into prominence, the lever that lifted them was their own force of character and achievements. In the late civil war Pat Cleburne enlisted without a commission and met death in battle as a lieutenant-general. His courage and genius forged ahead.

Atwill had collegiate advantages, yet "went in" with a carbine unslung and cocked. He has had no friend at court to assist promotion, if there be grades in the service of the Master. God has given him the insignia of rank. A victorious ministry forced him into prominence as the needed instrument for large success. The honors sought the man.

Mr. Clay never had greater art, if art it be, for securing popularity than Atwill. It, however, comes natural to the preacher. The people will grow fond of him, and he rewards their confidence and attachment by admirable preaching, intense interest in their spiritual welfare and faithful pastoral work. He does not gain favor by lack of independence in thought or action. He has convictions, and their assertions verge on obstinacy. He is adamant in firmness, where a principle is involved. Men see that high motives inspire him. They give him credit for consecration. They know his eye is single.

He has singular aptness to seize an occasion and readiness to discharge his best powers to achieve immediate results. There is no hesitation, confusion, clumsiness. The hammer is in the air to smite when the iron comes glowing to the anvil.



Yours Fraturnally
J. H. Habler



Fraturnally Yours
John T. Moore



Truly Your Friend
J. H. Campbell



W. C. A. Green



W. Blomley



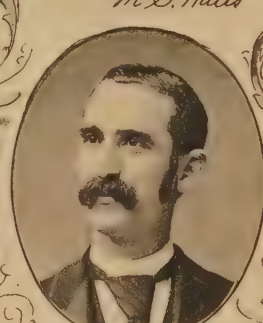
Yours Truly
M. S. Watts



Your Brother in Christ
W. H. Haines



Your brother in Christ's
C. D. Crowley



Yours Truly
James H. Dalby



Yours Truly
D. B. Kerrick



Yours Truly
W. W. Rayatt



Yours Truly
J. H. Thompson

Mr. Atwill is genial, frank and faithful to friendship. There are no incrustations of selfishness on his heart. He never counts the cost in an act of brotherly service.

He bears a graceful presence, compact frame, a broad forehead, healthy freshness of color and springing step.

In the pulpit he is easily master of all his resources. The flow of fit words is as of natural gravity from a brimming fountain falling into the pellucid stream, and not drawn by laboring piston from a scant supply in a shallow well. He is happy in the selection and use of metaphor and illustration.

Each church clings to him with unfeigned love and lets him go with regretful tears. He is now the pastor of Clay Street, Richmond, with wide favor among the people and a magnetic influence to lead into enlarged enterprises. His congregation are adorning their substantial and sightly church-home with costly and superior improvements. This is but a moiety of their broad zeal and liberality. Mr. Atwill championed the scheme to erect chapels at strategic points in the suburbs. His people rallied around him. They contributed two thousand dollars, overshooting any church with similar means, perhaps, in our territory, for a like object. His enthusiasm is infective. Many a sluggish spirit has caught and kindled with a spark from this burning and shining light.

Famous old Westmoreland is his native heath. He was born there March 2, 1848, and is the son of S. B. Atwill and Jane Ann Atwill. His father was a native of the county; his mother was a Miss Broun, of Northumberland county, Virginia. His father was a merchant and farmer, and a leading citizen of the county. He was a great friend to the Methodist Church. His home was known as the preachers' home, while his heart was always tender towards those who labored in the cause of our Master.

Mr. Atwill's early opportunities for an education were those of a first-class private school. His father employed for a number of years prior to the war competent teachers.

In September, 1869, under the ministration of Rev. W. F. Bain, of the Virginia Conference, while stationed on the Lancaster Circuit and holding a meeting in Northumberland county, Virginia, Mr. Atwill was converted. It was a clear, unmistakable conversion. Coming simultaneous with it was the call to the ministry—which he never doubted. Feeling incompetent for such a responsible work, he resolved to enter Randolph-Macon College, in order to become better fitted for the great duties of the ministry.

He entered college in September, 1872, and remained until the close of the session of 1874. He was licensed to preach by the Quarterly Conference of Lancaster Circuit at White Stone church, April 22, 1872. After leaving college he was employed by the Presiding Elder of Richmond District as junior preacher on Mathews Circuit, traveled there until the fall of 1874, and then joined the Conference. He was appointed as junior preacher for the same circuit. He then took charge of his first circuit, Powhatan. He has served South Brunswick Circuit, and been stationed in Petersburg, Portsmouth and Richmond. Bishops Kavanaugh and Pierce ordained him. He has been married three times—Miss Guion, Miss Cato, Miss Browder; amiable and devoted wives.

REV. JAMES F. TWITTY.

Mr. Twitty was born in Warrenton, North Carolina, May 4, 1848. In 1867 he decided to devote his life to the ministry, and accordingly came to Petersburg to study under his brother-in-law, the late Dr. James A. Duncan. He was licensed to preach in March, 1868, and took work, under the Presiding Elder, on Bedford Circuit till the autumn of that year, when he went to Randolph-Macon College to pursue his academic and theological studies. He continued at college till 1871, when he joined the Conference. He was ordained deacon in 1872, and elder in 1874. His appointments have been: Powhatan, 1871-'72; Murfreesboro, 1872-'74; Charlottesville, 1874-'76; Farmville, 1876-'80; Queen Street, Norfolk, 1880-'82; Elizabeth City, 1882-'84; Suffolk, 1884-'87, and Market Street, Petersburg, where he has been since 1887.

Mr. Twitty is tall and slender; has black hair and beard, and gray eyes. Kindly and gentle, though reserved, in manner, he is a welcomed guest at every fireside, and, by those who know him, no one's friendship is more valued than Twitty's.

He is well read in theology, but is especially attracted to modern biblical criticism on its historical side. Besides being a student of his special subjects, he is very catholic in his taste for literature, and is one of the rare examples of a man who has kept up his academic studies after leaving college. Second only to his love of books and of study is his love of music.

He has a good voice, and his manner in the pulpit is dignified, impressive and earnest, his delivery becoming impassioned as he kindles with his subject. The matter of his sermon is interesting, scholarly, instructive, edifying. He deals chiefly with the great truths of religion; he appeals to the highest motives for Christian activity. His method of sermonizing is that followed by the best extempore speakers. His store of reading stands him in good stead, but study of the great *litterateurs* has taught him restraint and moderation in the use of ornament. The steadfast columns of his thought and sentiment have no unmeaning decorations. His preaching does not merely entertain the idle listener; it builds up Christian character on the solid basis of the truth as it is in Christ Jesus.

REV. MORTON S. WATTS.

This beloved brother was born in Albemarle county, Virginia, something more than forty years ago. He was educated at the Virginia Military Institute, where he acquired a taste for literature and science that has led him, more or less, into the work of teaching. A brave artillery officer during the war between the States, he has a military bearing which

shows itself in his step and post, and gives a certain precision and form to his manners. He delights in fine horses, and, if he had lived in the days of Homer, would have acquired the distinction that belonged to Achilles, the master of horses. Mounted or holding the reins, he is equally at home.

Brother Watts joined the Holston Conference in 1874, and for twelve years did faithful work as an itinerant preacher, being mostly employed on the Abingdon, Blountville, Marion and Pearisburg Circuits, where he always succeeded in building up the Church, both in its material and spiritual interests. In 1886, on account of impaired health, he took charge of Holston Institute, near Bristol, where he taught two years. In the autumn of 1887 he accepted a position in Mansfield Female College, where he labored with his accustomed zeal and success. In 1888 he was transferred to the Virginia Conference, where, with two brothers, he is now laboring in his loved employ, and will probably continue in that work.

Brother Watts has been blessed with a lovely wife and eight promising children, the eldest of whom is an accomplished teacher of music, now engaged in a large school in Louisiana.

His inherent modesty and dignity forbid his friend in prolonging this imperfect sketch; but one who knows him well, from an intimate household acquaintance, delights to say that, for true manliness and gentleness of character; for faith unfeigned and love of the brethren; for loyalty to Christ and devotion to His service, and for high intellectual qualities, no man among us has filled so uncomplainingly some of the hardest appointments and submitted to the privations of the itinerancy with a better grace or more consistent self-sacrifice.

He is now serving Appomattox.

REV. ALBERT C. BERRYMAN.

Mr. Berryman was born January 31, 1851. His birth-place was Surry county, Virginia. This is, they say, a good county to be born in. The writer does not speak from experience, however, as he never tried it. It is well known that it produces good and true men—and peanuts to perfection.

His parents were Robert W. and Sarah E. Berryman. They were both of English stock. His ancestors came to this country not far from the time that John Smith arrived. How near the Berrymans are to lineage from Pocahontas, history does not say.

His father, Robert W. Berryman, is one of five brothers, all of whom were ministers of the Gospel. Thus we see that his call is along the regular line of inheritance. He was instructed in the very beginning in those things which lead to a better and a higher life. He was brought up in the Church of God. His earliest recollections are of longings to be with the people of God. The heavenly light shone into his heart, and the divine call, which none but those who have heard it know, came upon him when he was fourteen years of age.

The desire to be about his Father's business has been the ruling impulse of his life.

With such education as the schools of his neighborhood could give, he was licensed to preach the Gospel by the Methodist Protestant Church on May 6, 1874. Feeling the need of more education, he entered Randolph-Macon College. Ill health prevented him from completing his work there, but he continued his studies. For several years he did good, solid work in the ranks of the Maryland Conference, Methodist Protestant Church. He was received into the Virginia Conference of the Methodist Episcopal Church, South, at the session held in Danville, Virginia, in November of 1880. Since then he has been a constant and faithful itinerant minister, first on the Madison Mission; then on the Scottsville Circuit for two years; afterward on the West Amherst Circuit, three years; then Batesville Circuit, and now in charge of Gordonsville and Orange.

Mr. Berryman is possessed of a good physique, pleasant address, even temperament and generally good health—not affected with dyspepsia, that great hindrance to the usefulness of so many ministers.

He is a good, substantial preacher, always presenting in clear, plain manner the gospel truth. He preaches the Word. He never enters doubtful fields. His efficiency is seen in the results of his labors. He is a faithful shepherd of the sheep. When one is seen going astray, he does not hesitate to go after him and bring him back “to the fold again.” He looks carefully after the interests of everything on his circuit. The property does not go down under his careful oversight. The parsonages are better when he leaves them than when he receives them. His successor will never find a leaky roof or neglected garden. He knows well the religious status of all his members. There is no blustering display or fulsome talk about him. He is quiet, gentle, easy, kind; but firm, painstaking, careful, and never faltering in the line of duty. His work will only be known when the great harvest is gathered. May he continue in health and strength for many years.

Mr. Berryman was united in marriage to Miss Helen K. Payne, of Campbell county, Virginia, on December 23, 1879. Wisely and worthily wed.

REV. WERTER H. GREGORY.

This enterprising minister—builder in Zion, whose works praise him in the gates—is a native of Mecklenburg county, Virginia. He will be forty-four on August 31, 1890. His father, Richard Claiborne Gregory, was a captain in the war of 1812, and served in the General Assembly. Mr. Werter Gregory's grandfather was a soldier in the Revolution and a relation of John Hancock. The mother of the preacher was a Miss Eliza Twitty Bailey. Mr. Werter Gregory was converted under the ministry of the Rev. J. W. Blincoe, in Powhatan, Virginia, but did not join the Church until after he entered school at Randolph-Macon College, in 1868, and was then received by Brother Jamieson, who was the chaplain. While there he was exercised on the subject of preaching. After leaving school he taught awhile. In November, 1871, he was received as an itinerant preacher in the Conference. His first

appointment was Spottsylvania Circuit—a section exhausted by the presence of hostile armies—which he signalized by begging a thousand dollars in Baltimore and Virginia cities to discharge church debts. This shows the grit of the man. The Conference gained in him a member of firm fibre, unflagging zeal and expanding mind. He is the best type of that race of men who made Methodism. With personal piety are united common sense, steady nerve, athletic muscles and the sum of things called “go.” He uses books as he does an axe—practically. Time is not wasted in idle turning of the leaves. He gets out the marrow and discards the bone. He is equipped for his vocation. He conducts the finances, the building, the big meetings, all to success. His energetic, not bustling, movements set slow men to better gait and start the apathetic. Far politer than Nehemiah, he is not a whit behind the patriotic Jew in bringing to pass the wise purposes towards Zion. The spiritual and material elements augment under his ministry.

He preaches with ease and with apt words, launching a thought from an incline path of “ship-ways” framed by a fit and gravitating illustration. Like the rivets on metal armor of monitors, the bolts that fasten his doctrines and deliverances are forced in while hot and hammered at a red heat.

Mr. Gregory has a high and broad brow and the balanced head we find in the typical busts of the Julian gens.

He has been pastor at Edenton, Berlin, Ettricks, Nelson, Westmoreland, Albemarle—his present charge. He is married, and the proverbial heritage of the Order is his—many and merry children.

REV. JOHN H. KABLER.

The name originally was Kobler, and suggests German origin. Kabler is of old Methodist fame. The Revs. John and Frederick Kobler were pioneer preachers in the western wilds. They were kinsmen of our Kabler. There is much of their old solidity and zeal in our brother. He gave his service first to his country, not begrudging his blood, and then entered the ranks of the Church, where his devotion and labor have met with the reward of success and admiration. He was under Stonewall. He surrendered with the “immortals” at Appomattox. It is well understood that the Conference can reckon on Kabler as doing always full duty. He has proofs from heaven of his call—converts mark his ministry and his own heart leaps for joy.

His parents were Harvey and Nancy Smith Kabler. Our preacher was born in Bedford county, Virginia. Mr. John H. Kabler was the seventh son, and when about ten years old his parents moved and settled in Campbell county, Virginia, where they lived and died in the triumphs of the faith. His early educational advantages were limited. The war came on just at that time of life when he might have stored his mind, and he was called to arms in the defense of his country. He entered the Confederate service in February, 1862, and remained at his post until the surrender at Appomattox Courthouse. He was wounded

twice: once, at the battle of Gettysburg, below the right hip, and again, near the close, at Sailors' Creek, slightly in the right hand.

When about fourteen years old, under the ministry of Rev. J. D. Lumsden, at Wesleybury church, Campbell Circuit, he was converted and joined the Methodist Church. He had it in his heart as a duty to preach from the first of his Christian life, and even before. When quite small he would assemble the children of the neighborhood and preach to them. After his conversion he struggled much and long against the call, and since the close of the war he went to Kentucky, and spent two years in Hardin county, and then moved to Spencer county. While there he opened his heart to the preacher of that circuit, Rev. W. T. Bentine, by whose aid he entered, in September, 1870, the Kentucky Wesleyan College, and spent two years at this institution. In June, 1872, he was licensed as a local preacher, on Taylorsville Circuit, by Rev. T. N. Ralston, Presiding Elder of Shelbyville District, Kentucky Conference. During the year 1872 he taught school and preached occasionally. He was anxious to enter the itinerancy and to cast his lot with his native State. Therefore, in July, 1873, he returned to Virginia, and in the following November, at the session of the Virginia Conference, was admitted on trial and sent to the Leesville Mission. While here doubts arose about his call to the ministry, and hard was the struggle; and at one time during the year he made up his mind to abandon the ministry, and to inform his Presiding Elder of the fact when he came round again. But before that time Mr. Kabler had much success in revivals, and was greatly encouraged to continue in the work. At the Conference of 1874 he was appointed to the Orange Circuit. In 1875 he was received into full connection, ordained deacon by Bishop McTyeire, and was sent to Goochland Circuit, traveling there two years; and at the Conference of 1877, held in Lynchburg, he was ordained elder by Bishop Doggett, and sent to Mount Pleasant Circuit, and in 1878 was returned to the same circuit. He has never paused in the ministry of the Word, serving Madison, in Lynchburg; Bertie and Chuckatuck—his present charge. He has been married twice.

Mr. Kabler has a fine presence; robust, but not portly; firmly knit; the image of perfect health; yet years have left a frosty track, rather ornamenting his massive head. He is genial, of noble instincts, without the restlessness of ambition or the nervousness of disappointment. His conscience has no evil memories. His face beams with good humor and humanity.

REV. WILLIAM J. TWILLEY.

Mr. Twilley started well in the sacred *stadium*. Sixteen years have well-nigh gone by, and he has not fagged nor failed. Time has seasoned his powers and steadied his zeal. A bystander, not even of the household of faith, gives this estimate of this steadfast *agonistes*:

"Mild, gentle and affable, yet withal determined and strong. He has popularity not only with his own church-people, but with the citizens generally and the members of other denominations. Unobtrusively he lives his religion, mingling it, without display, with his

daily walk and conversation. He has won the respect of all with whom he has come in contact. His opportunities to do good and promote the interests of his Master are thus largely increased; and while these occasions are never neglected, yet he gives no offense. His method seems as wise as the serpent, but as harmless as the dove. His work is among a people scrutinizing, still he receives only words of respect. He is not concerned to expound doctrines as to win men by persuasive arts to a better life. He is not indifferent to the welfare of the people, but his business is proclaiming and practicing godliness. Men take knowledge of him and are drawn to him, knowing his worth by act as well as word."

There is no need for the brush to touch this portrait. Let it remain as a pen-picture, trustworthy and true, to be gathered of the future historian of our times.

Mr. Twilley was born July 23, 1852, in the village of Upper Trappe, Wicomico county, Maryland, where his mother and sister still reside. His father, Caleb D. Twilley, died November 11, 1855, leaving his mother, Hester A. Twilley, a widow with three children—William the second child and only son. He was converted in August, 1870, under the ministry of Rev. J. D. Hawk. His father was a class-leader and his mother has long been a faithful Christian. The whole family is strongly Methodist. During the scholastic year of 1871-'72 he taught a public school in Wicomico county, Maryland. In September, 1872, he went to Randolph-Macon College, where he remained two sessions. He was licensed as a local preacher at Ashland, by Rev. J. H. Davis, March 24, 1873. Upon his return from college, in July, 1874, he was sent to Berlin Circuit by Rev. J. B. Dey, the Presiding Elder of the Eastern Shore District, to supply that Circuit until Conference. In November, 1874, he joined the Virginia Conference at Elizabeth City, and was sent to Pocomoke Circuit. In November, 1875, he was appointed to Essex Circuit, where he remained three years. In November of 1876 he was ordained deacon, and in 1878, elder. In November, 1878, he was sent to Berlin for the second time. He has served also Belle Haven, West Bedford, Hickford, Drummondtown—where he continues in his fourth year.

Mr. Twilley is squarely and compactly built; regular features, with the tinge of health on his cheek, and, as his picture shows, is thinning somewhat, on the forefront of his head, of his locks.

REV. LEWIS B. BETTY.

The Presiding Elders are eager to secure Lewis Betty. He unites the gravity and discretion of age to the freshness and vivacity of youth. He is prudent, quick, tireless, and a preacher of weight and brilliancy. The marrow of the Gospel is served. He is free from the faults that come of popularity to boys in the ministry. There is an old head on young shoulders. A noble heart guides to the highest and purest deeds. He studies to show himself approved. He knows the genus of work.

Richmond is his native city. He was born here on February 3, 1853. His parents, George L. and Martha B. Betty, were both devoted and staunch Methodists. His early edu-

cation was received in Richmond, and principally at the English and Classical School of S. T. Pendleton, Esq.

He was converted in the spring of 1868 at the Sidney Baptist church, under the ministry of Rev. Mr. Massie, and united with the Sidney Methodist church, then under the pastoral care of Rev. Robert A. Armistead. In December, 1872, he was licensed as a local preacher by the Quarterly Conference of Sidney church, and was sent that year, by Rev. L. M. Lee, D. D., Presiding Elder of Richmond District, to the Gloucester Circuit, Virginia Conference, as junior preacher, under Rev. James C. Martin. He was employed by the Presiding Elder of the district as junior preacher on this circuit for three consecutive years. In November, 1875, he joined the Virginia Annual Conference, which held its session that year in Danville, Virginia, and was returned by Bishop McTyeire, as junior preacher, to the Gloucester Circuit for the fourth consecutive year. Two of the four years he spent on Gloucester Circuit were spent as an assistant to Rev. James C. Martin and the other two as assistant to Rev. Oscar Littleton. His ministry on this circuit was attended with very great spiritual pleasure and profit to himself, and with a degree of success in winning souls for Christ. He has served Charles City Circuit, Accomac Circuit, Queen Street church, Norfolk, four years; Ashland and Chaplain to the College, two years. He is now in his second year as pastor of Mount Vernon, Danville.

Mr. Betty married Miss Lucy T. Waddill, daughter of Edmund Waddill, Esq., clerk of his county for nearly forty years. She has been a blessing to him and a helpmeet in his work. They have children, some with them and some gone before.

Mr. Betty is a close preacher, making out directly the matter in hand without wanderings, confusion or repetitions. He is apt in fastening a truth with Scripture. His manner is earnest. He is somewhat spare in build, but straight and firm.

REV. JOHN E. DESHAZO.

It requires no gift of prophecy to predict the future of DeShazo. God has chosen him to do no ordinary work. He has endowed him with a compact, muscular, robust frame, a capacious head, pleasing features and courage. He has a sweet and powerful voice. He has consecration, activity and boldness for the truth. A stout champion for God is DeShazo. He was born in a section of the Commonwealth that has given many men of high renown to the country. He is a native of King and Queen. On August 23d he will be forty. His parents were Charles H. and Mary DeShazo.

During his childhood his parents moved to Southside Virginia and settled in Dinwiddie county, where he was brought up. His maternal grandparents were among the earliest Methodists of Eastern Virginia.

After coming to Dinwiddie young DeShazo became connected with the Sunday-school at Trinity church, at which he was a regular attendant until he entered the ministry. Here,

with that godly man, Colonel Thomas B. Hamlin, for his Sunday-school superintendent and teacher, his religious nature was rapidly developed. Often, with only the boy for an auditor, did that faithful man of God strive to unfold the beauties of God's word—nor were his labors in vain. Another devout Methodist contributed also to the awakening of the youth in the class-meeting, which has always been kept up in that church once a month. This person was old Brother Wyatt Williams. These simple words, solemnly uttered in the class-meeting by that venerable saint, "I thank God I am not tired of serving Him," made an impression upon the young hearer he will never forget. He has always declared that it was the most eloquent sermon he ever has heard.

In August, 1868, at a protracted meeting at Trinity, under the ministry of Rev. Jacob H. Proctor, these influences culminated in his conversion to God and connection with the Church. The Rev. Mr. Jefferson, a local preacher of Petersburg, who was assisting in the meeting, was explaining some precious promise as DeShazo experienced "the peace of God." His conversion was not bright, but unmistakable. From his conversion he gave promise of usefulness to the Church. He was regular in his attendance on Sunday-school and class-meeting, and soon began to pray in public and to speak in the meetings. Soon his mind began to be exercised in regard to entering the ministry; but his education was defective, and he hesitated. At length, after accumulating a few hundred dollars by patient toil, under the advice and godly counsel of Brother Hamlin, he entered Randolph-Macon College (February, 1872), with the purpose of fitting himself to serve the Church. As was the custom among the religious students of the institution, he transferred his membership to the College chapel, and on March 24, 1873, at the second Quarterly Meeting in Randolph-Macon District, held at Ashland, he was licensed to preach. While at college his Sundays were mostly spent in preaching and teaching in the country around the College. For two sessions he superintended a Sunday-school at Independence church, then of Hanover Circuit, two and a half miles from the College. He frequently walked from seven to ten miles out into the country to preach at some of the churches—at Lebanon, Forest Grove, Greenwood, etc. His first sermon was at Shady Grove church, on Hanover Circuit. His vacations were spent on the large circuits by request of the preachers in charge and appointment of the Presiding Elders. The vacation of 1873 was passed on Franklin Circuit, then in charge of Rev. D. F. Hodges, and having eighteen appointments. The example and influence and ministry of that saintly man was a blessing to the junior, who loves the people who bore with the "boy preacher." At the close of the college session of 1874 he was sent by Rev. D. P. Wills, the then Presiding Elder of Richmond District, to assist Rev. W. G. Williams in Charles City and Henrico Circuit, where, under the fatherly control and godly direction of that good man, he began to make proof of his ministry. He was, at the request of the pastor, Brother Williams, again sent to this circuit to spend the vacation of 1875. During the summer and fall, in conjunction with the pastor, his labors were blessed and owned of God. He will always thank God for casting his lot with this man of God and this excellent people. At the last Quarterly Conference for this circuit he was recommended to the Annual Conference for admission, and was admitted at the Conference for that year.

He was appointed to Patrick Circuit, where he served four years. He has been the pastor of Franklin Circuit, Isle of Wight, Nottoway, South Norfolk—where he is finishing a four-year term.

Mr. DeShazo is married to a superior lady, cultured, courteous and an acquisition to any society.

The narration of how the stirring of God's Spirit and the native force of character brought forward to usefulness a boy hampered by many obstacles, has an influence for good to all youthful readers.

Mr. DeShazo gets to the kernel of the Scripture, expounds with clearness, logical sequence, effective vocabulary and cumulative force. He is a systematic pastor, especially visiting the sick. He rebukes evil, and brings the sinner within the Church to repentance or to the door of exit.

Our brother is of stout anatomy, medium height, broad from arm-pit to arm-pit. He uses the razor all over his face.

REV. WILLIAM W. LEAR.

There is both depth of soil and judicious cultivation. The elements of a solid and true manhood were born in him. They were in his parents. He is not deficient in intellectual endowments. He has redeemed the time for study. There are outgivings in his sermons of a well-conditioned mind in excellent exercise. He has the lingual gift. He speaks to the point, and well. Success has crowned his wise work.

He is the son of the late Rev. Joseph Lear, of the Virginia Conference, and of Susan Wilkinson, of New Kent, and was born in that county on December 5, 1844.

His height is about five feet eight inches; compact in build; with dark hair and eyes, and weighs, when in good plight, near one hundred and fifty pounds.

He is rather averse to conversation, except when called to it by a sense of duty. He very often, even in company, seems more engaged with his own thoughts than with what is passing around him. Hence, to the eye of the stranger, there is at times an air of indifference and lack of cordiality. But those who know him, know that there is no want of warmth nor absence of full-hearted sympathy in his composition.

A native bashfulness, unsuspected by some, and a doubt of his own strength, are among his characteristics. The fear that he might not be equal to the demands has led him to shirk places eagerly sought for, and were filled by others inferior to himself. Perhaps a peculiar mental constitution is the cause of this infirmity. He says of his intellectual operations:

"I have to work for what I get, and the trouble is, I never know what I am going to get till the work is done. Digging for ideas is, with me, like the mining for gold. You may 'strike it rich,' or you may get your labor for your pains."

Such an one would, of course, be naturally fearful lest the gold should not be ready on demand just simply because he could not see it.

His sermons are, for the most part, written. He says, "I can always think better **with** my pen in my hand." In keeping with the characteristic already mentioned, he will sometimes labor over a sermon for days, while at other times he writes with rapidity. Some of his best sermons have been written in a few hours; but perhaps much of the subject matter

was already in mind. As a rule, that upon which he spends the most time, revising and rewriting, will show very decidedly the improvement due to the extra labor. In the pulpit he uses only brief notes, and does not confine himself strictly to these. In fact, he rarely preaches a sermon as it is written. His temperament is almost uniformly cheerful; even the proverbial "Blue Monday" has no place in his calendar.

Mr. Lear married a daughter of the late George W. Nolley—an energetic and alert person, gifted with quick and clever mind and winning by graces and genius.

In December, 1861, he was sent to Randolph-Macon College, where he spent the remainder of that session. The following year, while at Roanoke College, Salem, Virginia, he professed religion and joined the Church. Early in the session, however, he left college, and soon after this enlisted in the Confederate States Army, as a private in the Third company, Richmond Howitzers. Although he was with this company in all its after battles until it surrendered with the Army of Northern Virginia, he escaped unhurt, with the exception of a slight wound in the head, received in the battle of May 10, 1864, at Spottsylvania Courthouse. For several years after the war he engaged in secular pursuits.

He had been impressed from the time of his conversion with the conviction that he ought to preach, and was kept from so doing only by a felt lack of intellectual fitness for the work and because he was without money to pay for schooling. Unable to rid his mind entirely of the thought that God had called him to preach, he made the issue of this question to depend upon his ability or non-ability to secure an education; and only after an absence of ten years did he again (in the fall of 1872) enter Randolph-Macon College, this time to study for the ministry.

Here, on January 17, 1874, he was licensed to preach. He remained at college until the close of the session in 1875, and then went, by invitation of the Quarterly Conference of Albemarle Circuit, to help Rev. R. W. Watts, their preacher in charge, until the Annual Conference should meet.

In November of that year he was received on trial into the Virginia Annual Conference, then being held at Danville, Virginia, and was, by Bishop McTyeire, assigned to Spottsylvania Circuit. In 1876 he was sent to Prince George Circuit. In 1877 he was ordained deacon by Bishop Doggett, and returned to the same work. In 1878 he was advanced to the class of the graduating year, and continued on Prince George Circuit. He has since served West Dinwiddie, King and Queen, Brunswick and Nottoway—where he is now pastor.

It is not beyond sober truth to say that no man in our ranks, with the same maturity and might of his mind, has so little notoriety, or, rather, recognition of merit, with the Methodist public. It is conceded he leads a stainless life, performs his duty with scrupulous care, and is endowed with virile powers; yet the silent, retiring, studious man falls behind, except in the estimate of the "few and fit," his rightful position in the popular estimate. And such men lay the main walls of Methodism in granite.

REV. WILLIAM W. ROYALL.

In repose his expression inclines to sternness; yet to the weak, the poor or the injured, it melts at once into tenderness and sympathy. Unless we read his face amiss, he fears nothing but God. He has the courage of his convictions. Endowed with a mind of superior order, he has always been a diligent student, and a retentive memory furnishes him for occasions. He has grappled with and brought into use no less than eight languages and dialects.

In China he did what no man had done before, and none have done since: He began to preach in the native dialect within ten months of landing. Forced home by the ill health of his wife and child, the hopes and labors of six years cut short at a blow, he has gone bravely to work and won new success as pastor, financier, missionary worker and lecturer. Though at home among books—his library large and select—he neglects no part of his work. Prayer-meeting, Sunday-school, class-meeting, Church paper, all share his constant efforts, while the sick and afflicted count safely on his presence and sympathy. As a revivalist, he is successful, going on the old Wesleyan line of deep conviction and clear conversion. His preaching is searching, and at times his rebukes of sin are terrific and his descriptions graphic and powerful. The Holy Spirit often attends with unusual unction. Sinners are cut to the heart and “cry out” and saints rejoice.

His letters from China were pronounced by able critics the best ever written from that field, and were widely read and copied. As a missionary worker, he stood high among his brethren of all denominations, receiving from them letters of warm regard and deep sympathy, both on the field and since his return. As a worker among children, he has been specially successful, drawing them to him in his lectures and addresses until they follow him and clasp his hands along the streets. He will be heard from.

He is the son of Dr. Samuel H. and Adelaide P. Royall, and was born in Chesterfield county, Virginia, August 7, 1851. His father was a native of Charles City county and his mother, who was a native of Goochland county, was the daughter of Marianna Pleasants, sister of John Hampden and Hugh Rose Pleasants. The name, originally spelled, perhaps, Royale, is of Norman French origin. Dr. Royall was not only an earnest and pious Christian, but a local Methodist preacher of great influence and usefulness, who raised a large family of children in the fear of the Lord.

Mr. Royall was early impressed, by his godly mother, with the vast importance of saving faith in the Lord Jesus Christ. He clearly remembers the effect upon him of a sermon, heard in his sixth year, by Rev. John D. Blackwell on the text, “Fear not them that kill the body,” etc. At the age of sixteen he was a penitent in public at a protracted meeting in Nottoway county. Though not making at that time a profession of religion, he continued to seek earnestly for pardon until he was satisfied that he was born again. In 1869 he went from Virginia to Alabama as an assistant to his eldest brother in teaching a school at the capital of the State, Montgomery. Here he at once connected himself with the Sunday-school of the Methodist church, and became a member of the class taught by the father of Rev. John Hannon, now of California. Mr. Hannon was a good man, and strove earnestly to influence his class for their eternal good. March 20, 1870, young Royall joined the Church.

He soon felt the call to preach, but resisted it until his mental sufferings became intense. At length he yielded to the call of duty, and on March 4, 1871, was licensed to preach by the Quarterly Conference of Montgomery Station. In November of the same year he returned to Virginia, and in September, 1872, entered Randolph-Macon College. Here he spent three sessions in earnest and successful study, and left college in June, 1875. He was employed by the Presiding Elder of the Richmond District to take charge of our interests at West Point. Here he remained until November, when he joined the Virginia Conference, and was ordained as local deacon by Bishop McTyeire. At this Conference he was appointed preacher in charge of the West Point Circuit, consisting of the church in West Point and two churches on the line of the Richmond, York River and Chesapeake railroad. One of these churches, Providence, was in New Kent county; the other, Prospect, was in Hanover. The church at Prospect was a small shanty, the house having been burned during the war by the Federals. A neat new one was erected the first year at this place, and Providence was repaired and painted. The membership was scattered over a tract twelve miles long by five broad. This he walked for two years, visiting all the members of his charge, when accessible, from twice to six times a year. Revivals took place, the membership was largely increased and the contributions augmented about eight fold. He was returned to this charge at the Conference of 1876, at Richmond. Matters prospered this year also. The new church was completed, paid for and dedicated. At Lynchburg, in 1877, he was appointed to West Mathews Circuit. This, like West Point, was a new circuit, and needed much work. About one hundred persons professed religion this year, and the contributions largely increased. The new circuit raised more for the Conference and missionary collections than the old one. At the Conference of 1878, in Petersburg, he consented to become a missionary to China; but, though appointed by the Bishop and accepted by the Board at Nashville, for want of funds, he was prevented from going, as he expected. He labored at different points in the Conference during the year, and in 1879 he was assigned to Guilford and Conquest Circuit, Accomac. The Missionary Board, in May, 1880, determined to send him to China. He sailed in the autumn of 1881.

As before stated, the health of his family brought him back to America. He has been indefatigable in his various appointments. At the Virginia Conference of 1889 he was made Sunday-school Agent; but the demand for a preacher of aggressive instincts and precedents at Huntington, West Virginia, led Bishop Wilson to put him in charge of that work in February, 1890.

REV. WILLIAM H. EDWARDS, A. B.

With manly form and handsome, frank and intellectual face, the hand of Nature has endowed and adorned him. His educational advantages were good. He graduated with distinction at Randolph-Macon College.

He is, of course, conversant with Latin and Greek, but it is by his pure English, out of

"wells undefiled," he brings honor upon his *alma mater*. His sermons, fluently delivered, are replete with thought, and bear the impress of research and careful study. As he discusses a subject, the magnetism of a distinguished presence, rich voice and graceful gesture assist in commanding the attention of his congregation. His ability in projecting and fostering plans for the best interests of the Church is phenomenal. His pastoral visits are treasured as a benediction, and to know the man is to love and esteem him.

The county of Fauquier is the birth-place of Mr. Edwards. He was converted soon after the war, and connected himself with the Methodist Church. While a student at Bethel Academy, he recognized his call to the ministry. He remained at that school three years, and then spent four sessions at Randolph-Macon College. He joined the Virginia Conference in 1876.

From his first enlistment he has borne himself faithfully and well. For fourteen years his career has been honorable and useful to the Church, while enlarging his own sphere and gathering golden opinions from his brethren.

He seems eminently fitted to enterprise new schemes for the betterment of the visible Zion. The "Rectory" puts on its beautiful garments. Tumbled-down chapels, as if by magic, become elegant churches. It is a delight in Conference to hear him stand up "for to read" his inspiring statistics.

He married the daughter of a noble layman of the Wicomico, by the Bay of the Chesapeake, in Virginia, Miss Cockerell. An exceptional happy selection for the "Mistress of the Manse." They have lovely and precious children.

REV. NATHAN B. FOUSHEE.

The cognomen, Nathan Bangs, tells of Methodist parentage. Of course, Foushee is French. The other side of the house is Irish. The Milesian names on the roll of distinguished Frenchmen, especially in arms, prove the fine qualities that come of the union of the two great peoples. His grandfather fought in the French Revolution. Our Foushee hath in him many of these excellent traits. He has admirable ground-work and material for building for years and use. He is not neglecting his gifts; they are not hid in a napkin. He was raised on a farm. His father was a good English scholar, and taught the lad. The boy, on his majority, in 1868, professed religion, under the Rev. E. H. Pritchett, and became a communicant in the Church.

Mr. Foushee has graduated in the whole course: teacher in Sunday-school, superintendent, exhorter, local preacher, colporteur, employed under the Elder, and so forth. There is a sentence in some data from under his hand that will bear print to profit:

"My next work was colporteur for the American Tract Society—a hard task, but educating in many ways. I read the books in order to recommend them intelligently. The volumes nourished me. My own experience taught me never to turn a book-agent abruptly

from my door. There is no better field to study human nature than as colporteur among the people."

September 8, 1874, he made his first attempt to preach. There is no report of the success or failure. In 1875, assistant preacher on Rappahannock Circuit; employed by Elder on Bedford Circuit in 1876. In November, admitted into Conference and sent to Berlin Circuit. Then four years on South Campbell: a great ingathering, churches repaired, Sunday-schools increased in vigor and numbers. Four years on Mount Pleasant: large numbers brought to Christ, parsonage finished and a new and substantial church built—Ivy Hill, one of the best, if not the best, on the district. In 1886-'89, Bedford Springs Circuit: revivals, and converts many and choice; churches repaired and a parsonage built—thought by not a few an impossibility. He is now in charge of Henrico.

Wherever this sterling servant of the Master tends the divine vineyard, thrift, health and betterment are seen. The secularities are mended. The fruits ripen; the Church prospers. Rounded, balanced and sound to the core is Nathan Bangs Foushee.

On December 21, 1881, he married Miss Lelia A. Robertson, of Bedford. He certifies from a glad heart, "She has proven a helpmeet indeed."

REV. RICHARD M. CHANDLER.

Mr. Chandler joined the Conference in 1876, fresh from the halls of Randolph-Macon College. He has been a growing man ever since: growing in force and powers in the pulpit; growing in grace and in the love and favor of his brethren.

He is a brave man, fearless in his preaching against sin; a studious man, preparing carefully for his pulpit; an excellent and true pastor, filled with the spirit of his Master. His manner is pleasing; his modesty and distrust of his own ability too great. His sermons are strong and full of the marrow of the Gospel. With the utmost simplicity, he preaches, not himself, but Christ Jesus the Lord. He is a methodical man, overlooking every detail of his work and planning wisely for the upbuilding of the Church. He is always attending to his Lord's business. He is a fine specimen of the best Methodist-preacher type of to-day, preaching Christ from a heart filled with the love he preaches; earnest and zealous as the fathers who have passed away, and yet progressive while conservative. Holding fast that which is good and forgetting the useless things that are behind, he reaches forward to grasp improved methods of Sunday-school work, of Bible-teaching, and whatsoever of good he can find in the life and habits of thought about him, to build up Methodism, which is "Christianity in earnest."

This is the impression the preacher makes upon us. A sketch of the man, as he ought to look in the picture near by, is easy: a fine, intelligent face, framed in very dark hair; black moustache; black eyes, sparkling, serious, solemn, smiling, soft, gentle, tender; they are splendid eyes, capable of expressing, so as to be easily read, every emotion. The man could not smile insincerely.

The picture cannot give any idea of his slender build and the exceeding length to which so little of material tissue has been drawn out. He weighs one hundred and fifty pounds, or thereabout, and stands six feet high. A great deal of the weight must be in the top of him, for he is beginning to stoop a little about the shoulders—a habit he is young enough to correct.

To get a fuller view of the man, we go to Westmoreland, where he was born. We find him of good stock—English and Scotch mixed. His family were Episcopalians, and he was trained and surrounded by the influences of that Church. The society of this historic county has always been of the best Virginia type. It is an excellent county to be born in, for there still lingers and is cherished more of the traditions and more of the culture of Old Virginia than in most sections of the so-called New Virginia.

This is a little away from the subject. Here, in this environment, Chandler was bred and educated—first by private tutors at home and then at the Kilmanock Academy. But the war came, and for two years had been raging. Young Chandler joined the Ninth Virginia cavalry, and served gallantly as a soldier under General W. H. F. Lee during the hard and bitter last two years of that struggle. The brave soldier came back home, and at a Methodist revival gave his heart to God. Rev. D. G. C. Butts was the preacher in charge. Soon he felt called to preach, and, like a good soldier, he prepared for the great battle of the Church against the armies of the Devil. He went to Randolph-Macon College to arm and equip himself. His habits of study and his increasing influence are proof of his wisdom.

In 1882 he gave another strong evidence of wisdom: he married Miss Susie E. Hudgins, daughter of Captain L. M. Hudgins, of Mathews. With a happy family, success crowning his work for God, esteemed and loved by the people he serves, we leave him stationed at Liberty, Virginia, by the Conferences of 1888-'89.

REV. WILLIAM E. EVANS.

Mr. Evans was born in Baltimore, Maryland, July 11, 1851. His Conference life begins with the year 1876, when, in Broad Street church, Richmond, Virginia, he was admitted on trial and appointed to King and Queen Circuit. In 1879 he was sent to Bowling Green; in 1881, to Ashland, as Chaplain of Randolph-Macon College; in 1884, to Park Place church, Richmond. He had large revivals in King and Queen, and several hundred were added to the church in Richmond under his pastorate. While at Ashland the Duncan Memorial church was completed. While at Park Place the present elegant Gothic structure was erected. In November, 1888, at the close of a most successful term, he was placed in charge of one of the oldest and largest congregations in the South—Washington Street church, Petersburg. During his first year he was smitten of a malignant malady, and for weeks vibrated between the two worlds, all the while, with a serene spirit, having a “desire to depart.” In the churches, especially in Richmond and notably at Broad Street, special



My truly yours friend
Le B. Betty



Truly yours,
A. C. Braggman



Very respectfully yours,
Paul Bradley



Your true friend,
John K. Brown



Dear Bro.,
J. E. Deshaize



Yours in love
W. W. Dean



Truly Yours
L. B. DeCary



Your friend & bro
L. M. Chandler



Yours truly
L. H. Johnson



Yours,
J. T. Martin



Yours sincerely,
B. T. Leonard



Yours very truly,
M. E. Lewis

importuning and prevailing prayers were offered for his recovery. He slowly came back to the shore of mortality, but so disabled that he sought at the Conference a small task, and went as pastor to Farmville, so as to take the mineral waters near by.

Mr. Evans is about five feet nine inches in height and has an erect carriage. His hair, eyes and moustache are of dark brown, and he has a genial smile for everybody. His friends have found within him the heart of a child and the soul of a man.

Evans is independent. He hates nothing more than servility, and he himself is the slave of a good thought and a noble deed alone. He will die by a man who claims his friendship, and is utterly careless of what people think of his wisdom. He is a cautious and reliable adviser, because he has common sense. He is an instructive talker, because he is a great reader. He sifts the latest book, and current thought has his attention. His pen is busy tracing out the lines of thought suggested by his authors. His sermons and lectures present to his hearers old truths in a new dress. He has had the rare privilege of a tour through Europe. He tells what he saw in such a style that the narrative becomes itself a journey and the hearer a charmed traveler. He is a poet as well as a lecturer. His printed verses have been copied in many of the States as well as in Canada. The new Hymn-book contains a poem by him, written for the dedicatory sermon at Park Place church. As a preacher, Mr. Evans is natural. As the stereoptician stands in the center of a darkened room discoursing of the figures his own genius throws on the wall in front, so Evans takes his stand in the shadow of unqualified self-renunciation, and flings thrilling views of the truth upon a canvass illuminated by the cross. The people hear, but do not see him; they see not each other; nothing but the truth he indicates. Each listener has the vivid consciousness of being alone in the presence of a blazing truth.

He has talents, and knows it. Some men have talents, and don't care to know it. This may be due to false modesty or natural laziness. Either is a "napkin." Some men spend a life-time trying to be humble, and fail. People witness the failure, and pity and smile. Evans has never tried; he is. And with his humility, he has the courage of his convictions. It may be this is why his critics overlook the other.

His talents are all on the altar. The fire from heaven has descended upon them, and the people feel the power of the prophet. Naturally, he draws a good congregation, and holds it to the end of his term. He can wring expressions of joy from the mother in Israel, and make the giddy girl of fashion pause and weep and pray. He has the confidence and following of leading laymen, and can check the thoughtless youth in his rush to ruin, persuading him to give the tribute of his life to Jesus.

At college he gave the promise of a good career; his success is a monumental fulfillment. He was studious, playful, popular. On the play-ground, in the prayer-meeting, at public worship, in the lecture-room, in the social circle, he was the same good-natured, devout, diligent boy. In his own room, he was hospitable; everywhere, he was a gentleman.

The quill refuses to leave this pen-portrait without subtracting somewhat, as candor compels, from its merits. It cannot be questioned that the elegant lady, engaging as beautiful, wise as her husband is gifted, winning on every acquaintance, ought to share in the favor the manse and its master finds in all his pastorates. His good star was at high noon when she crossed the threshold of his home.

REV. JUNIUS B. DEBERRY.

The bustlings and battles of the late war, in which DeBerry was a soldier from first to last, never vitiated the innate principles of the modest and brave gentleman. He was not a Christian, but he bore himself with simple dignity in the rugged path of duty in camp, on the field and in the prison. He has that unostentatious worth that so often adorns, with its rare and sober virtue, the North Carolinian in public life. While DeBerry is saying, "I am less than least of all saints," his brethren hold in just honor the unstained Christian life, the unstinted labor and the rich fruits of their comrade in Christ. His quiet virtues and earnest zeal remind us of the saintly qualities of the holy men in mediæval times, whom the Church has worthily honored by praise. He is a living witness to Christ.

He is the son of Henry and Frances Ann DeBerry, and was born in Northampton county, North Carolina, November 20, 1834. His mother is a native of Southampton county, Virginia. He went through the full course at the University of North Carolina.

He entered the war as a private, was promoted to a captaincy, captured at the last charge at Chancellorsville, exchanged in two weeks or more, captured with the whole of Hoke's brigade in 1863, and remained a prisoner till the end of the war. He spent a quiet life on a farm, married Miss Bryant in 1868, and taught till he became an itinerant. He was a seeker in 1871, converted in 1872, joined our communion at once, became local preacher, exercised his gifts for four years, and admitted into Conference in 1876. He served Richmond Circuit, in Northern Neck; then Currituck, Lancaster, King George, Bedford, and is now pastor on Prince George.

Mr. DeBerry lost his estimable wife, and is now married to the daughter of the late Rev. Alfred Wiles—a lady well adapted to advance a minister in the holy vocation.

REV. SPOTTSWOOD H. JOHNSON.

He is the son of a Methodist preacher of honored memory and long service in the Conference, Blassingame H. Johnson. Harvey Johnson was born near Hanover Courthouse, October 8, 1854. His mother's maiden name was Wingfield. She died when he was but nine days old. A few hours before her death she gave him to God, praying that he might be a preacher. When the child was two or three years old it fell sick, and the physicians said there was no hope. The father retired to his room and prayed that the infant might live, dedicating it to the Lord, as its mother had done. While on his knees he received assurance his prayers were heard and would be answered. Returning to the sick-room, he told

the physicians it would recover. They said, in reply, "If it gets well, it will be a miracle." He firmly believed the boy would grow to man's estate and become a minister.

He was converted August 18, 1869, at a meeting conducted by his father, assisted by Rev. Nat. Thomas, at Sardis, Mecklenburg county. His first leadings towards the ministry were in 1871. He resisted. He moved away from Mecklenburg to rid his mind of the convictions. This was in 1875. The call was louder and threatening—preach, or woe. He says the sufferings from 1871 to 1876, while he hesitated, were fearful.

He was licensed at a Quarterly Conference at Shady Grove, Hanover, in 1876, and attempted to preach in October of the same year. He was received on trial in November, 1876, and sent as helper to Gates Circuit, North Carolina; but in September, 1877, he was removed to Hertford Circuit by the Elder. At the Conference of 1877 he was assigned to Bertie Circuit; in 1878, ordained deacon and sent to Gloucester as junior preacher; next, West Goochland; West Lunenburg; transferred to West Virginia Conference and sent to Greene Circuit, in Pennsylvania, in 1883; retransferred and put in charge of New Kent in 1886—his present appointment.

He attended different schools, and Randolph-Macon for a short time. Mr. Johnson has superior mental endowment, and is remarkable for his sound sense in exposition, his discretion and deep devotion to his calling.

REV. JOSEPH W. SHACKFORD.

He is the son of Rev. John William Shackford (formerly a member of the Virginia Conference) and Martha Cole Shackford (daughter of Rev. Hezekiah McLelland, also a former member of the Virginia Conference), and was born July 21, 1848, at Orange Grove, near Walkerton, King and Queen county, Virginia. His childhood was spent amid the scenes of his birth-place. He was instructed in the "rudiments" by his parents, and at the age of eleven years was sent to a private school in Walkerton, taught by H. C. Timberlake, a graduate of the University of Virginia, and afterwards professor in the University of Mississippi. He was then sent to school three years (1860-'63) at Walkerton Academy, under Rev. J. R. Griffith, now a member of the Virginia Conference. In 1860 he made a profession of religion and joined the Methodist church at Shepherd's, in King and Queen county. Four years (1863-'67) were swallowed up by the war and its results. The next two and a half years (1867-'69) were spent at Aberdeen Academy, under Colonel James C. Council. In 1869-'70 he attended the University of Virginia. In 1870-'74 he was employed by Colonel Council to teach Latin, Greek, French and English in his school.

At an early age he felt that it was his duty to preach the Gospel. He was licensed by the Quarterly Conference in 1871, and preached as a local preacher three years. In July, 1874, he was employed to assist Rev. J. R. Griffith on Granville Circuit, North Carolina. In November of 1874 he was admitted into the North Carolina Conference on trial, and sent to

Warrenton Station two years. In November, 1875, while stationed in Warrenton, he married Miss Cora Kingsbury, eldest daughter of Dr. T. B. Kingsbury, residing at that time in Oxford, North Carolina. She proved a loving and faithful wife to him, and, on July 3, 1889, died, leaving him with five little children. In November, 1876, Mr. Shackford was transferred to the Virginia Conference, ordained deacon by Bishop Kavanaugh, and sent to Henrico Circuit. In November of 1877, on account of poor health, he asked a supernumerary relation, and in 1878, for the same reason, located. From 1878 to 1889 he was engaged in teaching most of the time, and preaching as opportunity was given. In 1887 he was employed to supply the pastorate of King and Queen Circuit, in place of Rev. W. A. Crocker, whose health had failed. In November, 1887, he was ordained elder by Bishop Joseph S. Key, at the Danville Conference; in July, 1889, was employed by Rev. G. H. Ray, on Ashland Circuit, and in November, 1889, was readmitted into the Virginia Conference and sent to King and Queen Circuit.

Mr. Shackford is held in high regard by his brethren in the ministry for his culture, zeal and modesty. He, indeed, hides his light under a bushel. His intellectual face gives bond for a superior brain. His years of study have charged his mind with volumes of the best wisdom. He has aptness for imparting the choice information. His mind is not a warehouse for the storing of other men's merchandise, but a mine and crucible, where native ore is brought out and where it is refined and fashioned.

He has been held back by retarding providences. These delays were not from defect in the machine, which waited, perfect in parts and lifting the valve with ready force for the piston, but by the act of God in causing disarray along the steel track ahead. He is moving forward now over an open and firm highway, with a future of growing usefulness.

Mr. Shackford, with Methodism coming to him in bone and brain, will not wrap this rich inheritance in a napkin. He is on the threshold of a career full of promise of "many sheaves," for the tears shed in the past when hindered in health, from the ripe and white harvest.

REV. WILLIAM R. SMITHEY.

Mr. Smithey was born in 1848, and is a son of the late Royall Beverly R. Smithey, of Amelia county, Virginia. He is of Scotch ancestry. His great-great-grandfather, Joshua Smithey, came to Virginia about the middle of the eighteenth century.

Mr. Smithey joined the Virginia Conference in 1873, and it was in his native county that he began his ministerial work. His first appointment was that of junior preacher on Amelia Circuit. In 1874 he was transferred to Bertie Circuit, again in the capacity of junior preacher. Since then he has filled the following appointments: South Brunswick, twice; Boynton, twice; Goochland, West Lunenburg and Cumberland. He is at present (1890) pastor of Mecklenburg Circuit.

He has been twice married. His first wife, Miss Nellie Hubbard, of Prince Edward, to

whom he was married in 1872, died in 1873. In 1876 he was married to his present wife, Miss Nannie Green, of Amelia.

As a preacher, Mr. Smithey shows unusual power. He possesses a fine intellect. His mind is well trained, and is of a highly analytic character. He is a diligent student, and he continues to grow in grace and in knowledge. His sermons are clear and full of thought, strong in argument and sound in doctrine. His method of sermonizing is to select a text, and first to examine it in all its historical connections. Then he elaborates and arranges the matter he has collected for his discourse, and adds such illustrations as will best enforce the truth to be taught. In this way the sermon is a growth; and, though it is delivered without manuscript, yet it has been carefully prepared.

Personally, Mr. Smithey is of a retiring disposition, and he places a very modest estimate upon his own ability; but he is ever ready to sacrifice his own interests for the welfare of others. In all the charges he has served are to be found a large number of friends, who are strongly attached to him and appreciate his good qualities.

REV. PAUL BRADLEY.

The juniors of 1875 reckon this comrade, familiarly called "Paul," as specially genial, "clubbable" and of unusual gifts, with a fine presence—the charm of their social circle.

From that good year of grace, he has wrought with prosperity to the Church and personal popularity. His coming to a parish is hailed with good will and his departure leaves sad hearts. The sign and witness of his divine conscription for service in the sacramental host are vouchsafed to him, for the Holy Ghost falls upon the people and kindles his own soul.

He has filled quite a number of "bachelors' appointments," for he did not interpret his enlistment in the militant host as a command to "lead about a sister" through the vicissitudes of the itinerancy. He waited, and wisely, too; for when he did make a choice for "better or for worse," it was pre-eminently good, better and best. He married Miss Brown, of King George—a lady richly endowed by heredity and personal character for life in the ranks of the consecrated nomads and God's nobility.

Mr. Bradley has made full proof his ministry in Richmond, Orange, King William, Westmoreland, Pittsylvania (Chatham), Charlotte, Caroline, and is now enjoying a good year in Northumberland, at Heathsville.

An amiable, engaging, handsome and lovely man of God is Paul Bradley.

REV. ROBERT H. YOUNGER.

He is a native of Pittsylvania. The head of the family was Marcus Younger, of the Peninsula, and a soldier of the Revolution. The parents of our preacher are devout members of the Methodist Church. A pious mother taught her son the ways of the Lord. In 1869, at a noted revival at Zion's chapel, on the Bannister Circuit, he professed religion. Soon God called him to the ministry; but he hesitated before its magnitude and responsibility until August, 1873, when he was licensed to preach. He entered Randolph-Macon College in September of the same year, and remained until June, 1876. He represented his society in the public debate. In November, 1876, he was admitted on trial into the Conference and sent to East Franklin Circuit. In 1879 he was assigned to Middle Bedford; then to Franklin, East Franklin, West Charlotte, North Mecklenburg—his present charge.

It is conceded that with the sterling elements which equip for a career of enduring value to the Church, Mr. Younger is specially endowed. He has force of character, and seldom fails to "compass the doing" of whatever his hands find to do. He has opinions, and without hesitation expresses them. The fear of man is not before his eyes. He is decisive in manner, prompt in executing, aggressive in Christ's cause. There is alertness, energy, and discretion in his conduct of affairs. He does not build on another man's foundation. He enters his own campaigns and wins his own victories. Wherever he finds a field he begins to turn the furrows, seed the soil, and presently a harvest waves a golden welcome to his scythe.

The gift of speech discerned at college has been stirred up within him. His pulpits are not without engaging words of heavenly wisdom. He has a ready vocabulary of apt sentences. His manner and utterance please the eye and ear, persuading the heart. The membership is built up by increasing converts; the edifices of worship are adorned by the willing hands of the brethren brought to enthusiasm by his zeal and eloquence.

Mr. Younger has been married twice, being fortunate and led of the Lord in each selection. The writer had the pleasure of an acquaintance with the present accomplished helpmeet of Mr. Younger.

REV. JOSEPH T. MASTIN.

He is a native of Spottsylvania county, though raised in Culpeper. He was thirty-five the 2d of last May. His bodily presence, unlike Paul's, is far from insignificant. He has a fine head and is served by a well-formed frame. The energy and spirit of the apostolic vocation finds a noble example in him. He was converted in August, 1867; entered Randolph-Macon

in 1873; licensed in 1875, and employed by the Elder on Culpeper Circuit from April, 1876, till Conference, in November, and then received on trial. He was sent in charge of Woodville Circuit; in 1877, assigned to Orange, and returned in 1878; ordained deacon in 1878. He has wrought ever since with success in varied appointments. He is now at Crewe—a new work.

He studied at Brandy Station Academy and completed his education at Randolph-Macon College.

From the first entrance into our ranks he has been used where special tact and skill were required. He is recognized as an organizer. His executive ability is well known. He is a born leader. He gets the very best work out of his members. He sets everything in motion.

He stands on all questions of moral and religious interest squarely for the right. His preaching is muscular, and mighty to pull down the strongholds of sin. And yet he is popular. He sweetens the medicine by gracious words and sincere interest in the patient. His singleness of purpose and sincerity draw men to him. No man ever turned from him on account of a discovery of double-dealing. He is direct, though polite; never rude, yet never holding back the truth. There is nothing of the demagogue. He, however, gains the good will of the people, and they become firmly attached to him.

There are men who “stay by the stuff,” and there are others who adventure in the field and face the foe. Mr. Mastin is not found in the rear with the rations, but rallying the host in front. The Elders count him among the pioneer corps. Where he spreads a tent, presently a house comes to the comb and completion. He advances, and others succeed to “things made ready” by the brave and buffeting frontiersman of the Methodist Zion.

His habits are studious, but not as a desultory reader. He uses what he collects. He does not doze by the hour over a book. He is a practical, outdoor, open-air man of affairs, not neglecting to secure sound words in secret study for the public ear.

He is much esteemed by the comrades of his age and station and respected by all his brethren. He is happily married.

REV. JOHN M. BURTON, A. M.

He rises like Ajax in the Grecian host, or towers, like Saul, above his fellows. His mental altitude measures with his inches. Randolph-Macon was honored in his diploma. There is first-rate tissue in that elevated cranium. He is making use of his powers with credit to himself and to the gain of the Church. He is modest, withal; a gentleman and a man of culture.

Mr. Burton has never had a “station” nor eldership. There is not a city church nor district that would not get a lever of uplifting by his service. He has again and again been importuned to go to a single church. Men are kept out of what are called “prominent places” by some flaw of mind, bodily defect or family affliction. Mr. Burton is rounded,

balanced and discreet. He puts a spell on the affections of his parishioners. He is fitted for any society—"all conditions of men." He is not held back by any poverty of resources or exhaustion of soil. No man could "sustain himself," as the phrase is, more creditably. He is our best scholar. He owns brimming bins of garnered wisdom. His wife, a beautiful, wise and lovely lady, could adorn the finest rectory in the land. Mr. Burton has a disrelish of city life. He loves the woods, the streams, the farm homes—rural life. He thinks the stimulus of the intelligent congregations in our best country churches will provoke him to best exertions. He gives the hearers in chapels by the grove and brook a feast of fat things. They give him back full measure of admiration and love. As things go in the popular mind, if not in the pious estimate, he chooses the lower seat. It is worth a long ride, even in bitter winds, to sit under his mature and masterful sermons. In the meanwhile, he is healthy, jovial, and without a *minim* of vinegar in his robust soul. He does not take pride to himself for his abnegation of steepled synagogues, nor attitudinize by puckering his mouth and stiffening into a graven image of sculptured and immaculate godliness. John Burton is without pretense; devout, yet mellow, juicy, genial, and fondly embraced by his familiars in the Conference.

Everything prospers under his ministry. On a late circuit, historic Mecklenburg, noble edifices of tasteful architecture arose in all directions. The parsonage took on improvements, and was never empty of the gifts of an admiring people. His flock follow him with unfeigned love to the limit of his term and lament his departure. As with Pierce, in Georgia, and the magnetic Lowe, of the Roanoke, the wooden structures in the forest and field are listening to the best sermons wherever Burton itinerates.

He is the youngest child and only son of Jesse A. Burton and Damaris Burton, and was born in Bedford county, Virginia, June 7, 1848. He was converted at Court Street church, Lynchburg, during the winter of 1871, at a protracted meeting conducted by the Rev. L. Rosser, D. D. About the middle of March of the same year he entered Randolph-Macon College, and graduated with the degree of A. M. in June, 1876. At the opening of the session of 1876-'77 he returned to college and taught a part of the classes of Professor Blackwell, who had recently been elected to the chair of English, French and German, and had not returned from Europe. He remained at college until Professor Blackwell's return, which occurred just prior to the Conference held in Richmond in the year 1876. At this Conference he was admitted on trial and appointed to Orange Circuit; then, Boydton Circuit, Culpeper, Mecklenburg, and now Concord.

REV. WILLIAM O. WAGGENER.

One of the best-known, most popular and most successful ministers among the older members of the Virginia Conference is the Rev. James R. Waggener. The subject of this sketch is his youngest son, who was born in Hanover county—while his father was pastor of that circuit—October 3, 1855.



Yours Truly,
W. H. Lusk



Yours Truly,
W. H. Edwards



Yours Truly,
W. G. Anderson



Yours Truly,
J. M. Beaton



Truly Yrs,
C. O. O'Leary



Yours Truly,
R. H. Springer



Your Brother in Christ,
J. B. Clark



Your Brother,
R. B. Blankinship



Yours Truly,
J. P. Noble



Yours Fraternal ally,
J. M. F.



Yours Fraternal ally,
W. H. Redick



Yours Truly,
J. M. Robinson

Mr. Waggener's personal presence is pleasing and attractive. He stands in his boots about six feet high, is sturdy and well proportioned in his build, and easily pulls the scale down at two hundred pounds. In hair and complexion, he is a blonde; a clear blue eye looks kindly upon you, and his honest face fairly beams with good humor while he speaks or listens in the social circle. A choice companion, amiable and obliging in disposition, unsuspicious and approachable, he has hosts of friends wherever he goes, and keeps a warm place in his heart for every one who is worthy to occupy it.

His mental endowments are first-class. The native ore in that mine is both abundant and of fine quality, easily worked and capable of being wrought into metal that acquires and keeps a keen edge. He has a quick perception, retentive memory, fertile fancy and glowing imagination. He is blessed with a large measure of common sense. He possesses both taste and tact.

His educational advantages have been decidedly good, and his talents have not been misused nor wasted nor buried. For several sessions he was a student at Randolph-Macon College, and since leaving his *alma mater* he has been a diligent reader. His mind is, therefore, well furnished with general information, as well as with the knowledge especially pertaining to his sacred vocation.

In enumerating his gifts, no sketch of his life can be considered complete that does not contain a reference to his musical talent. One might, perhaps, somewhat overestimate his ability in this direction if judgment were founded solely upon the eloquent allusions which he makes in his sermons to the "lyre of Orpheus," the "music of the spheres" and the "harp of a thousand strings." Truth and candor, however, constrain us to state that his musical cult is of the most occult character. He has never been able to rise to eminence among the brethren who sit in the "amen corner" and raise the tunes. To him, flats and sharps, diminuendos and crescendos, are mysteries as profound as the inscriptions on the monuments of Rameses II. and other defunct Pharaohs. Perhaps he might have acquired high reputation and been distinguished as a singer if, besides his utter ignorance of the subject, either as a science or an art, he had not also been totally lacking both in ear and voice. He can hardly discern the difference in time between "Old Hundred" and "Yankee Doodle." The slow, sad strains of a dirge make his countenance beam with a smile of cheerful appreciation, while, when the merry notes of a wedding march are sounded, a funeral solemnity overspreads his face, testifying to the fact that he knows all about it, and is fully determined to observe all the proprieties of the mournful occasion. It is enough to say here that in musical capacity he ranks, if it be possible, a little lower than Dr. John Hannon, and is about on a par with Bishop Granbery.

But if deficient in this respect, in nearly every other he measures well up to the demands made upon him. In the pastorate he is a zealous, tireless, indefatigable worker. He has doubled the missionary collections on every charge that he has filled, and has given faithful attention to all of the other assessments made by the Conference. He visits systematically and diligently from house to house, weeps with the sorrowing, rejoices with the happy, learns the needs of his people, and makes his mark for good upon their hearts. He started in this field on a brisk pace, which has become his regular gait. As a preacher, though at times a little indistinct in his articulation, he is always fluent, earnest and impressive. When excited, there is a perceptible trend toward intoning in his delivery; but this, so far from being a defect, adds to the pathos of his sermon. His discourses are carefully studied, and, while sometimes, perhaps, a little too ornate in style, they are pointed, practical and

spiritual. His style of speaking is wholly unlike that of others. He is magnetic in the pulpit. He draws a full house of attentive and interested hearers, and the number of his converts testifies to his power as an ambassador for Christ. He is a popular preacher, and the papers have often published extracts from his discourses. He is in great demand as a worker in revival meetings. Perhaps he has here made his greatest success as a minister. As a revivalist of unusual power, the gift of the sire has been inherited by the son. He employs no doubtful methods in his labors during the protracted meetings and does not seek to count numbers as his chief aim. He is true to the doctrines of Methodism, and insists on repentance, faith in Christ, regeneration by the Holy Ghost and a life of obedience to the Gospel as being absolutely necessary to the salvation of the soul. In Laurel Street Station seventy-seven persons made a profession of religion during his first year, and in the second year of his ministry there one hundred and sixteen gave their hearts to God, the great majority of whom he received into his church. Over two thousand persons have professed faith in Christ in meetings in which he has participated during his ministry, and more than one thousand have been converted in the meetings directly conducted by himself in his own charges. The numerous seals that he has thus received to his ministry attest the genuineness and the divine authority of his call to preach the Gospel.

Mr. Waggener joined the Church while a student at Randolph-Macon College in 1873. Afterwards he read law for a year; but when he felt called to the ministry, he relinquished the idea of entering upon the legal profession as his life-work. In April, 1876, he received his license as a local preacher in the Methodist Episcopal Church, South. He exercised his gifts on the Cumberland Circuit, of which his father was the pastor, until November, 1876, when he was admitted on trial into the Virginia Annual Conference, which that year held its session in Richmond. He was ordained deacon by Bishop Pierce at Petersburg in November, 1878, and elder by Bishop Keener at Danville in November, 1880. His first appointment was to the Hertford Circuit, as the colleague of Rev. Joshua L. Garrett. Subsequently he was pastor at Burkeville two years; Boydton, one year; Mecklenburg, four years; West Brunswick, one year; Amelia, two years; Laurel Street Station, Richmond, two years—where, as we have already stated, he was blessed with large and gracious revivals, greatly increasing the size of his congregation and Sunday-school. He is now serving Gloucester Circuit.

On May 27, 1880, Mr. Waggener was united in marriage with Miss Nettie H. Brazeal in Cumberland county, Virginia. They have had two children, only one of whom is now living.

REV. BERNARD F. LIPSCOMB.

It will seem singular that this preacher had for the first four years, his whole Conference life at that time, but one appointment. He was assigned to Queen Street, Norfolk, when he joined the body. He is a thorough quadrennial. It will be more surprising when it is known that Queen Street was a new station. The Elders departed from the custom of the

fathers for good and satisfactory reasons. They knew Lipscomb. To get a capital preacher ("a light man," as the phrase is), not burdensome to a young church, and to get a long-headed one, too; ah, there was the rub. It is likely there was but one in the body. They never gave him up, working him to the last limit of the law. A prime preacher at Queen Street would have done well; but to have brought the church to such solid success required a first-rate sermonizer, to hold and augment the congregation; a diplomat, to keep the old churches in good humor while their members were gently escorted to the new house; a man of affairs, to draw in fresh material and to cement the new elements and carry forward a young enterprise. For a junior to prepare discourses to the same audience for four years, is the task of a Hercules. Superadd the pastoral work and the management of the callow church, and it puts to proof the best ability. Of course, he must be a diligent student.

Leaving school at an early age in consequence of ill health, he engaged in mercantile pursuits, and subsequently filled the position of book-keeper in the State Bank of Virginia. Realizing, however, a divine call to the work of the ministry, he resigned that position in September, 1874, and entered Randolph-Macon College. Here he spent two years in the study of languages and metaphysics under those accomplished educators, Professors Thomas R. Price and James A. Harrison and the now glorified Dr. Duncan. He was licensed to preach, September 28, 1874, by the Quarterly Conference of Trinity Station, Richmond, of which church he was then a member. While at college he filled regular appointments at Greenwood and Shady Grove churches, on the Hanover Circuit. In November, 1876, he was received on trial by the Virginia Conference and appointed to Queen Street Station.

This was the novitiate of a minister who has registered each year steady growth. The railroads gather timbers in great heaps, mortised and made ready for the exigencies of new bridges or depots. So year by year Mr. Lipscomb has cut in the forests solid lumber, and fashioned and framed it for future use. Out of the best books he has brought the firmest thoughts and used upon them his own edged tools, till he is master of much jointed, stout and seemly material for pulpit and platform. It comes quickly to any congregation that they have, as Bacon terms it, a "full" man. There is no danger of his ministry running aground in shallows. There is always deep water under the keel, and no small "displacement," as the naval architects say, of the cargo brings down the gunwales towards the water. There is steadiness in motion, by the draft and method, in the navigation; not driven by the wish of the wind or wave.

With these ample stores for the public offices of the ministry are conjoined a certain genius for discovery, as if by instinct, "what Israel ought to do" and a gift for leadership—not in loud parade, but quiet muster of the zeal, enthusiasm and energies of the Church. The best results follow. The Conference utilizes these habits of correct, rapid and noiseless work in its elaborate statistical and financial calculations and tables. Mr. Lipscomb is charged with the preparation and publication of the official "Minutes," which easily stand at the head of such compends.

In the pulpit, Mr. Lipscomb carries a native grace of manner far from any schooling of the hands, feet and face. The sermon has method without the tiresome refitting of a dissected discourse. The system aids the memory to hold it. It has barbs to fasten it with—apt illustrations and happy terms of expression. It comes to the ear with enticing tones.

Mr. Lipscomb is tall, but not slender nor carrying the notion of an athlete. The anatomy is in admirable proportion. He is erect, grave and scholarly—not a bookish snob nor a strutting attempt at military airs. He meets friends with a smile, never overwhelming them

with a blustering blandishment. In a word, he is a Christian gentleman, behaving with the ease and affability of a man of culture and religion. He wears spectacles. He is married. No friend has questioned his judgment in that regard.

He is the son of Cornelius and Pocahontas Lipscomb, and was born in the city of Richmond, February 16, 1851. His early education was received at the Jefferson Male Academy, in that city.

He is in his first year at Charlottesville, coming from Berkeley, where he wrought to the blessing of the membership and betterment of the property of the church.

REV. CHARLES R. TAYLOR.

Mr. Taylor was born November 29, 1877, at Seaboard, Northampton county, North Carolina. A few years later his parents moved to Greenville county, Virginia. Here, with the exception of three years of the war, which were spent in Murfreesboro, North Carolina, he was reared. Through his mother's influence, he very early became interested in the Scriptures, and was converted in his twelfth year. In his seventeenth year, having been somewhat prepared under various teachers, he was sent to Randolph-Macon College. Here he spent four and a half years. In addition to the course of theology, which he pursued under Dr. James A. Duncan, he gave his attention to gaining the bone and sinew of an education by studying English, Mathematics, Greek and Latin. On the two last he graduated with distinction.

While at college, in his nineteenth year, he was licensed to preach. These years were not without some service rendered the Master in the region round about Ashland. On leaving college he spent ten months pleasantly in teaching.

The Virginia Conference, in 1878, received him on trial, and he was transferred at once to the Arkansas Conference. After waiting some time, he received direction to go to Boonsboro Circuit, Arkansas Conference. This he proceeded to do. Arriving at Fayetteville, he was informed by the Presiding Elder that Bishop McTyeire, who had authorized Bishop Pierce to send him, had himself sent another preacher there. So his first appointment was supplied. After some ups and downs, not necessary to relate, he found a friend in Dr. M. D. Steele, a local preacher at Elm Spring, Washington county, Arkansas. Mr. Taylor taught school at that place until Conference. In Arkansas he was sent to Viney Grove Circuit, to Yellville Station and to Harrison and Bellefonte Station. From Bellefonte, physically exhausted, he returned before the end of the Conference year to his father's, in Virginia. Whatever hardships were endured, he found compensation in the sinners converted and the enduring friendships formed. He remained in Virginia one year as a supernumerary of the Arkansas Conference. As health returned he longed to go back to the Conference of his adoption, where he expected to live, labor and die. His way was not clear. He was transferred to the Virginia Conference and sent to the Harrellsville Circuit, in North Carolina.

Here he served three years. He is now in his third year on the York Circuit, in Virginia.

There have been revivals, some of them extensive, in his every field of labor. He is ready to attempt any work and render any service which the Church, in the providence of God, may ask at his hands.

Mr. Taylor is surcharged with energy, counts himself enlisted for life in the sacred battalions, a man of deep convictions and the courage of them. Virtue goes out of his magnetic life. He has a superior physique, earnest manner and pleasant face. The wall of Zion over against his place of duty will go up with the best masonry.

REV. THEODORE O. EDWARDS.

He is of light, wiry, active build—five feet ten inches, and spare; his eye, bright hazel, full of expression; his complexion fair; hair, light brown; his face intellectual, attractive, sympathetic; his manner quick, nervous, energetic, showing him to be what he is—a person of character, force, will, a man of decision, ready to show his colors to the foe, to stand by his faith, to be true to his friends and to forgive his enemies. He speaks with fluency, directness and precision. He is as free from bombast or redundancy as he is from cant or foolishness. He is so sincere and truthful that his most severe critic might say that he was sometimes blunt. In the assembly of men he is always the knightly gentleman. He is in the prime of his intellectual and physical manhood—about thirty years of age. He has promise of a future stored with a large measure of worthy deeds. As a citizen—a member of the social compact or citizen of the spiritual kingdom—there is no truer liege.

No doubtful utterance falls from his lips. We always know what he means. His style of preaching is direct—almost conversational—earnest, convincing, comforting, strengthening. He is also an ever-watchful pastor, reminding his people that, while they are followers of Christ, they ought to be in fact what they profess to be, His *Methodist* followers, guiding the Church by the chart of our Discipline. And yet the most rigid observer could not justly say that he was ever offensive to those of other denominations. All in all, he is an exemplary spiritual guide and teacher of God's word, as interpreted by our Church. It is but just to add that his spiritual gifts are rich in the service of prayer and song.

He was born in Norfolk, Virginia, July 9, 1856. He is the son of the Rev. J. J. Edwards, of the Virginia Conference.

In September, 1872, he commenced his collegiate education at Randolph-Macon College, which he attended four years. Soon after the fall session opened for the year 1873, Dr. J. A. Duncan began a revival. On September 30th Mr. Edwards found Christ as a personal Saviour, and on October 5th joined the church at Ashland. For many years—ever since he could recollect—Mr. Edwards had a great desire to become a minister. He had never expressed his wishes to any one, but, when converted, Dr. Duncan said to him, "I expect to see you a minister of the Gospel."

At a Quarterly Conference of Monumental Station, Portsmouth, Virginia, held February 25, 1878, he was granted a local preacher's license. November 14, 1878, he was admitted as a probationer in the Virginia Annual Conference, and was sent as junior preacher on Gates Circuit, where he did excellent service. He has grown steadily in all directions.

Mr. Edwards has a frank, bright face. He is taking a front rank as a systematic, energetic and growing preacher. He has the briskness of youth and much of the discretion of age. He is serving Garysburg.

REV. CHARLES D CRAWLEY.

This robust "Son of Thunder" represents muscular Christianity in the Conference, if the stoutest forces in nerve and bone rank a preacher as an athletic apostle. A noble head sits upon broad shoulders, and these upon a body "round as a barrel," supported by legs corded from hip to heel with toughest tendons. There is nothing of coarseness in this stalwart frame; rather refined, though masculine. The voice is in keeping with the stout presence. The tones come as from a slow-swinging bell of a cathedral—a metallic baritone. The distant idler, dozing in a carriage on the grounds of a camp-meeting, is waked by the stroke of that smiting tongue upon the drowsy ear-drum. He sings. The metrical numbers are borne on the crest of a high wave of sound that spends its force near and remote, even beyond the vocal limits of the strongest Asaph in the choir.

Mr. Crawley has a heritage of vigorous mental powers. He wields a claymore, not a dress-sword. The dainty pleasings of a perfumed rhetoric do not find favor in his eyes; nor does he rant or roar. Winnowed thought is brought to "flour of fine wheat" by the "steel rollers" revolving in his own brain. The loaf has leaven in it, is palatable and nourishing.

He is serving Isle of Wight. By tact of management, he has put in motion a financial scheme that makes the money matters go as if greased. The treasury of the circuit not only pays as it goes, but has a "surplus." He has proven himself a skilled workman, and his record gives him honor.

He is married to a lady who comes by inheritance to many fine qualities.

REV. THOMAS McN. SIMPSON.

"Mac Simpson," as his familiar friends call him, is one of the sons of North Carolina who adorn our ministry in the Virginia Conference—contributions from that region of "the Old North State" which has always been under our care. He was born at Hertford, North Carolina, March 7, 1852. When five years of age he was drowned, and, being given up for

dead, was about to be shrouded, when a sea captain, a stranger, coming in, resuscitated him.

In person, he is somewhat slender, of medium height, with full beard, black, like his bright, intelligent eyes; has a pleasant face, genial spirit and an open but somewhat grave manner. He was well educated at Randolph-Macon College; and with intellect of decided analytical power, and being a careful and diligent student and a faithful, hard-working pastor, it is not wonderful that his sermons please every thoughtful hearer and that churches have solid progress where he takes hold of the helm. His preaching is earnest, close and practical, with enough animation to keep attention wide awake. His treatment of the theme is natural, well-pondered and accurate—especially suggestive, but never sensational. His style is good, and often elegant, but never gaudy or pretentious.

Blest with a noble wife—a jewel also of North Carolina's diadem—and lovely children, his home is happy and bright.

He is serving a second year at Memorial, Lynchburg (successor to John Hannon); has been at Smithfield, Lynn Street (Danville), Ettricks (Petersburg), Berkeley, and other important places. He is one of our rising young men.

REV. RICHARD B. SCOTT.

Mr. Scott is the son of Robert and Mary Scott, and was born in Hanover county, Virginia, July 4, 1849. His father was for thirty years a member of the Virginia Conference, and the mantle of the departed prophet seems to have fallen on the son. When but a wee boy Richard would often say, "I am going to be a preacher, like pa, when I am a man," and he would gather the children on the place, both white and colored, and, standing on a chair or stool, would preach and sing. When nine years old he was sent to a private school near his father's home. His teacher was a Quaker lady, a woman of fine sense and deep piety. Here he remained four years. In 1861 he received the appointment as State cadet at the Virginia Military Institute. The war of the States then being waged, the Institute was closed a few months after his arrival and all the cadets put into active service. This service, though only for a few months, came very near costing Cadet Scott his life. He marched three days in a drizzling rain with clothing saturated, and he contracted a deep cold. For three years physicians thought that consumption would soon carry him to a premature grave. His father prayed over the precious, pale and wasted boy, and the prayer was answered.

After the close of the war Virginia lay devastated and in ruins. Many boys left the old State, seeking their fortunes, Richard Scott among them. Away from the sweet influences of home life, surrounded by evil companions, he almost lost the "precious pearl" of other days. He came back to Virginia, then went to Maryland, and while attending a camp-meeting, God called him to preach. He felt his utter unworthiness, his incapacity, his want of scholastic training, and said, "I am not fit." He engaged in farming, then in mercantile business; but the voice would not be silenced. In 1873 he was summoned to Ashland, Vir-

ginia, to attend the burial of his mother. After the sad rites were over he obtained a situation in the village, in order to attend the lectures at Randolph-Macon College. Often and again was he almost ready to give up; but the "still, small voice" would whisper, "Be of good courage, I will be with thee."

He joined the Virginia Conference in 1877. The first year he traveled the Bedford Circuit with the Rev. W. F. Bain; the next year he was sent to West Lunenburg Mission. There his work was greatly blessed. In 1882 he was sent to West Campbell Circuit; thence he was sent to Nelson, where he remained four years. More than ever before did God bless his work. More than one hundred converts bore witness to his faithfulness. From Nelson he went to Bertie, North Carolina; thence to Northampton, North Carolina.

In height, Mr. Scott is five feet ten inches; in weight, one hundred and eighty pounds; in complexion, fair, with blue eyes and light air. His voice is pleasant and strong, earnest and pleading, especially in prayer; in disposition, kind, generous, devoted and indulgent to friends.

In 1878 he married Miss Maud Percy, of Lynchburg, Virginia—an engaging and accomplished woman, who is a loving companion, a wise counselor and an efficient co-worker in his ministry.

REV. THOMAS P. DUKE.

He is purely of English extraction; in height, five feet eleven inches; in weight, one hundred and thirty-odd. His complexion is fair; eyes, blue; hair, light. In appearance, he is tall, and not of great breadth in the chest. He has the stoop of a student. The face is bright and cheerful, changing to the gravity of deep thought, with nothing of gloom or sadness. He is remarkably healthy. He has not lost a day from sickness for more than ten years, nor has he taken one dollar's worth of medicine during the time. He is a man of great physical endurance.

His mind is sound as his body. All his intellectual faculties are in a high state of culture. His memory is strong and accurate, his perception quick, his imagination is bold and under control. He is determined and aggressive. He has common, or practical sense. He does not yield to seeming insurmountable barriers. His steadiness of purpose overcomes them. In manners, he is refined, courteous to superiors, kind to all. In habits, he is methodical and industrious. He is firm and upright. He is frank, kind, generous, tender-hearted. He shuns evil and hates sin. He is sincere in devotion, fervent in spirit, meditative and prudent. In dress, he is plain and neat, not showy.

Take him as a whole, and we have a man bold in projecting, adroit in policy, kind in disposition, true in principle, generous in liberality, frank in confession, brave in danger, firm in character, gifted in conception, resolute in purpose, tender in affection, patient in trouble, vigilant in temptation, true and religious in life.

As a speaker, he is lucid, forceful, but not very original. His voice is rather defective,



Yours truly
R. O. Payne



Yours truly
W. H. Green



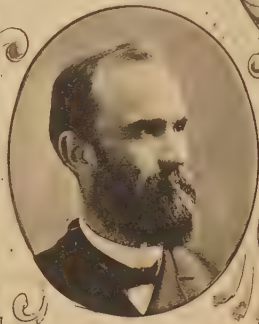
Very sincerely,
J. O. Edwards



Yours truly
Geo. W. May



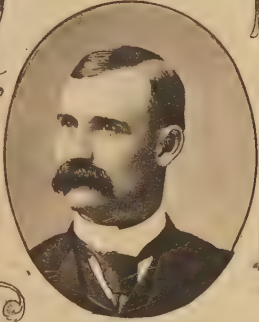
Your Brother in Christ
R. A. Scott



Yours fraternally
J. Wood Simpson



Yours Fraternally
J. R. Sturgis



Yours truly
Chas. R. Taylor



Yours truly
A. W. Wagoner



Yours fraternally
J. B. McKee



Yours truly
C. E. Mansley



Yours truly
R. A. Sample

yet at times it is sonorous and sweet. His gestures are easy and natural. Large congregations are often melted under his pulpit ministrations.

He has friends who are friends indeed. They are bound to him by hooks of steel. Nothing falls to pieces in his hands. Success marks his track.

REV. JOHN O. MOSS.

Mr. Moss was born in Mecklenburg county, Virginia, October 9, 1855. His parents were Oswald M. and Margaret J. Moss, members of the Methodist Church; and into this communion the son was baptized and reared. About twelve years of age he joined the Church, but not until four or five years after did he become satisfied of his acceptance with God; alone on his bed, in the silent hours of the night, while praying for the blessing,

"Heaven came down his soul to greet,
And glory crowned the mercy-seat."

He has never had any doubt about his conversion.

His educational advantages were those of the common schools of the neighborhood and two sessions at Randolph-Macon College. In 1877 he joined the Virginia Conference at Lynchburg, and was sent as junior preacher to Gates Circuit; then followed two years on Woodville Mission, one on West Bedford, two on Harrellsville, two on Camden, one on Newsom's, two on Northampton, and he is now serving his first on Dinwiddie.

In 1880 he married Miss Susie Caroline Riddick, a lovely young lady of Hertford county, North Carolina. With the world to pick from, he does not think he could make a better choice.

A degree of prosperity has attended his ministry in every charge, but his most successful years, humanly speaking, were on the Camden and Northampton Circuits.

In person he is large, weighing over two hundred pounds, and accordingly takes rank with the Anakims of the Conference. With a canonically clean face, gray eyes, light complexion, he considers his face a very uncommon one, for he has been mistaken for the late Dr. Munsey, Colonel Mosby, Dr. Hoge and another member of his Conference. Nearly every stranger he meets is reminded by him of some acquaintance.

As a preacher, he seeks to reach the intellect, the conscience, the emotions, and thus the will, believing that the end to be accomplished by the sermon is to get men to act; to turn from sin to righteousness, from Satan to Christ.

In preparation for the pulpit he uses the pencil and pen freely, first making a rough sketch, and then correcting, filling in and transcribing for future use. There may be successful extempore preachers, but he does not consider that he has ever seen one. In composing he is confined to no one plan, adopting the topical, expository and textual, seeking always to be practical. He uses illustrations as windows, to let in the light, or as harpoons to fasten the truth in the mind. He does not mention Huxley or Darwin or Spencer in the

pulpit. He does not feel able to demolish them; neither does he believe that the discussion of their theories or vagaries is needed in preaching the simple Gospel of Jesus Christ.

In the pulpit he is a man of moods, sometimes dull and dry. At other times, when the afflatus is upon him, he preaches with great power and in demonstration of the Spirit. When in the Spirit and at the throne he has power with God, and prevails.

In Church economy, he believes in the two-years system, and so far has rigidly adhered to his creed, but withholds an application of his theory to his present appointment for future consideration. He believes that a change could be made in our economy to a very great advantage to the Church by strengthening the Episcopacy, so that a Bishop could visit each charge once a year, and decreasing the number of Presiding Elders to at least half the present number, and let these be the "pick" of the choice men of the Conference.

Mr. Moss loves the country work, and would consider it an affliction to be sent to a city appointment. He is fond of the gun and fishing tackle, poultry-raising and agricultural pursuits. He also loves the simple habits of the country people, fresh air and fried chicken.

REV. DAVID J. TRAYNHAM.

In the Sketches of the members of the Virginia Conference of 1880 Mr. Traynham is represented as feeding the lambs in the regions beyond the Dan. He is still there, in the mountains, where he is very popular and useful, doing a great work for God and man. His work is among the rugged hills and bigoted Hard-shells. He has trials like the founders of Methodism. When he sleeps in his grave, a multitude in those regions will rise up and bless his name. He is a martyr to his convictions of duty. He has been insulted and assaulted; but is always brave and calm, as when he met in his boyhood the invaders of his State, musket to musket. He sealed his devotion to principle by his blood. By his patience and prudence, he has won many to God. He has worked so faithfully as to secure the commendation of all, whether saint or sinner. He is always the same devoted servant of God, amid palaces or when he could not get a place to lay his head, or when he would, with his axe and scythe, labor to support his family. He has never asked alms. He had a patrimony, where he could have enjoyed his ease and comfort; but his heart yearned for the salvation of the people, and his mother's early teaching would not let his soul rest. Preach he must; and to do this he had to give up his home, with all of its childhood associations and pleasures.

He was sent to Patrick Mission some ten years ago. He went without friends, without a single acquaintance, but strong in his faith, determined to spend and be spent in the service of his God. What a work he has done! The multitudes of the poor and neglected in the hedges and highways, saved through his instrumentality, the sad and desolate comforted and cheered, all these will make for Traynham bright stars in his crown of rejoicing. He has been in the wilderness, and made it bloom; in the solitary places, and made them rejoice.

He is justly entitled to the *sobriquet* of the "church-builder." Handsome and convenient houses of worship have been erected through his labors and liberality. The thousands who go up from these houses will rejoice with him in that temple not made with hands.

He is the son of Reuben Traynham, of Halifax county, Virginia. His mother was a Miss Bailey, of Person county, North Carolina. They were of ancient and honorable families, both in Virginia and North Carolina. The subject of this sketch was raised on a farm, where his youth was spent amid rural scenes. He knew no restraint upon harmless enjoyment or stint to his reasonable desires. In youth he had a great fondness for hunting, and this passion still claims some of his spare moments. No man can excell him with gun and dogs. It is a rare scene to see him doff his ministerial garb and hie away to the forest with the mountaineer. Happy and proud is the youth who can beat Traynham, either gunning or in the chase.

Mr. Traynham was united in marriage, in the twenty-second year of his age, to Miss Mary Wade, the daughter of Mr. William H. Wade, of Halifax county, Virginia. They have four living children. His wife has been a helpmeet indeed, and is alive to and sympathizes with her husband in all his enjoyments and undertakings.

As a preacher, he makes no great pretensions to pulpit oratory; but we have seen him when his splendid physique was all aglow with his theme, and his mind in unison; or as when bowed in earnest, fervent prayer; or when his face was all ablaze with celestial light; or ringing out the stirring songs of Zion. At such times he was truly eloquent.

In all the relations of life Mr. Traynham has acquitted himself like a man, whether as a gallant soldier, a patriotic citizen or a conscientious Christian.

REV. NATHANIEL J. PRUDEN.

There is a curious page in the religious history of Mr. Pruden. He is, to all appearance, the best specimen of soberness of temper in the Conference. And yet his conviction of sin dates from a great gust of uncontrolled rage. He was not led to repentance by preaching or reading the Bible or exhortation of friends. One day, on the farm, he got into a cyclone of wrath. Sudden terror seized him. The horror of his sin took hold upon him. A "something" rebuked him almost in words. He made a vow to change his life, and kept it. He began to read the Bible and more often to attend church. He sought forgiveness for a year in great bitterness. Light and joy came, first in morning twilight, and then in meridian fullness. Following this was the earnest desire to preach, accompanied with a certain diffidence.

The war had interfered with his education. He went to Randolph-Macon for two or three years, beginning on February 25, 1873, and leaving in June, 1876. He served under the Elder on the Charles City and Henrico Circuit, as junior, from July, 1876, to the Conference in November, when he was received in the traveling connection and sent as helper to Rev. Oscar Littleton, Gloucester Circuit. In 1877 he was appointed to Chatham Circuit. In

1878 he was ordained deacon and returned to the same charge. Since that year he has served Charlotte, Matoaca, Berlin, West Brunswick and Meherrin.

There is the most substantial stuff in the mental make-up of Pruden. The promise of a career of solid usefulness has been verified. He has strong sense and sound character. He studies. He is discreet and in earnest.

REV. JOSEPH R. STURGIS

He is a Baltimorean, and in his forty-fifth year; united with the Methodist Episcopal Church, in Somerset county, August, 1869; licensed to exhort in 1870; removed to Virginia in 1874 and transferred his membership; was licensed local preacher in May, 1875; admitted into the Conference in November, 1878, and sent to Ettricks, and returned there at the Conference in 1879. He was stationed at Cambridge, Ashland, and pastor of Trinity, Richmond.

Mr. Sturgis is of medium build; intellectual face, rather serious in its cast, and brilliant eyes. He is a modest and polite person, full of sympathy and very sensitive to slights, or even imagined neglect, verging on eccentricity in this regard. He writes verses of usual merit, for one not aspiring to the position of a poet. He discloses in many ways that he has a delicately strung nervous system. There is a shade of melancholy in his countenance. He does not indulge in humor or the small talk of parlor or promiscuous assemblies.

He is a student and a man of gifts. His sermons, in thought, language and delivery, rank high as finished speeches on sacred themes. His public prayers have singular and persuasive influence on the worshippers.

REV. J. W. SEWELL ROBINS.

He is a brother of the Rev. W. F. Robins, of the Conference; was born and reared in Accomac; converted in his fourteenth year (1867), and entered the Church. The call to the ministry was acknowledged soon after conversion, but the want of proper preparation made the conviction of duty a sore grief. At his majority he set out for the College at Ashland, beginning in September, 1874, and remaining until the end of the session in June, 1875. The claims at home kept him busy until the fall of 1876. He was, in the meanwhile,

licensed, and exercised his gifts on the Atlantic Circuit. He returned to the College and was a student for one year. He assisted on the South Norfolk Circuit during the summer. He entered the Conference in November, 1877, and was sent to South Dorchester. He has in the decade gone by wrought well for God and Methodism.

He is thirty-five years of age, five feet eight inches high, and weighs one hundred and eighty-five pounds. His complexion is fair, eyes gray and hair a dark brown. He is regarded by his brethren as the most perfect specimen of health in the Virginia Conference. In the strong, stout frame there is a vigorous intellect. He excels both in the pulpit and in conducting the business of the Church. He is an eloquent preacher. He has a powerful, flexible, rich voice. In argument, he is able and convincing. He builds elegant churches and lengthens the roll of members. The picture would be incomplete if the writer were not to add that Sewell is wonderfully gifted in song.

He is a delightful companion. His noble and genial soul has a good counterpart in his robust and handsome person.

He is not a bachelor; and there is no surprise. Who could have refused our superb comrade?

REV. ROBERT B. BLANKINSHIP.

He is a native of Campbell county, and dates his anniversary from August 28, 1854. His parents were John A. and H. A. Blankinship.

He was brought to Jesus when a lad of eleven years, and his fading faith was renewed at the age of fourteen. He became a member of the Methodist Protestant Church and served for a year or so as a local minister among those brethren. In 1877 he united with our people and came into the Conference. He was junior to the lamented Pritchett in 1877-'78 on Campbell Circuit. The young man saw souls converted, and knew, of a truth, that God was with him. He served East Halifax, a new and feeble parish. The Lord prospered the going out and coming in of the callow preacher. He came next to Chatham, and was not without fruit from his planting. And so, year by year, he has wrought to good effect. He is serving in Brunswick.

He is unmarried, and confesses that he has not even a sweetheart. He would have delighted the soul of the Bachelor Bishop, Asbury.

The Elders have made wise use of Blankinship. He is always in marching trim and on the skirmish line. He had no *impedimenta*—wife and babes. Where the main force cannot budge without cradle and nurse, such "light men" as Blankinship—to use the technical term of the Cabinet—are invaluable. How Bishops long for more of that sort! and how the pretty maidens, bewitching the hearts of the boys "of the first year," fetter with silken strands the feet of them that bring glad tidings! Let us honor this apostle of the "calf-pastures," as he calls himself.

REV. GEORGE W. WRAY.

George W. Wray is the elder of two brothers from Hicksford Circuit (Greenville county, Virginia) who now belong to our Conference. He was born December 4, 1853, joined the Church in his sixteenth year, under the ministry of Rev. John B. Dey, and was licensed to preach under the pastorate of the veteran, William B. Rowzie. He received the benefit of two years' collegiate training at Randolph-Macon—the last of Dr. Duncan's term as President. From that incomparable man he received a deep impression for good.

He entered the itinerancy in November, 1877. Early in his ministry he was married to Miss Victoria S. Sherman, of New Kent county, who, with two children, blesses his home with the light and warmth of domestic affection.

In person tall, well proportioned, graceful in carriage and with a pleasant face, rather dark hair and eyes, smooth-shaven, an agreeable voice and natural manner in the pulpit, he needed, to make an effective and popular preacher, only good sense and religion—and George has both. His mind is decidedly above the average; his taste is for solid reading and study; his preaching is on good themes of practical value, and of substantial depth and breadth; he has no "quips or cranks; nothing of the sensational or flashy; seeks and expects to do good and save souls by plain, well-tried methods and the unmixed Gospel of Christ. He is affable, companionable and readily makes and holds friends.

He is progressing in usefulness and rising in position. After faithful work in less conspicuous, though important fields, he was appointed in 1886 to assist Dr. William E. Edwards at Centenary, Richmond, where it fell to his lot to do the regular pastoral work and much of the preaching, and where he acquitted himself well. Next year he served acceptably in Salisbury, Maryland, and is now in charge of Central, Portsmouth, and successfully leading that church forward.

By faithful improvement of his natural gifts and humble walking with God, he will, if spared, stand in the front rank of the preachers of his day.

REV. WILLIAM T. GREEN.

He is of English stock, tall (six feet), dark brunette, and weighs one hundred and fifty-five. He is of good form, with the features so well proportioned that he might rightly have the descriptive title of a handsome man.

He speaks in the pulpit with deliberation, but with force behind the weighed words. He is not without the subtle power to dissolve his hearers in tears. He is much loved by

his parishioners. His manner is somewhat reserved. His life is consecrated—a spiritually-minded man. He is broad, liberal and catholic, yet firm in convictions, ready with a reason for his tenets, always with kindness in his words and charity in his heart. He is a resolute champion of moral reforms. He fills well an honorable position in the Conference.

His parents were Methodists. He is a native of Mathews county, and will be thirty-three December 13, 1890. He lost his mother when he was very young. He did not find life a bed of roses in his youth. He was converted at the age of thirteen, under the ministry of Rev. A. Wiles; was licensed October 27, 1878; joined Conference the same year and was sent to North Pittsylvania Circuit, and again in 1879. He has continued steadfast in the holy vocation all the years.

REV. JAMES W. STIFF.

Mr. Stiff is of Scotch-English ancestry. He was born June 6, 1856, at Port Conway, King George county, Virginia. His parents were Methodists, and “walked with God.” He was reared in an atmosphere of piety and set apart by his parents from infancy for the Christian ministry, and early in life he became impressed with the fact that God wanted him for that work.

When about fourteen years of age, under the ministry of Rev. Thomas J. Bayton, he was happily converted, and for a long time enjoyed the conscious favor of God. But as he grew in years and his convictions of a call to the ministry became stronger, his heart rebelled. He did not want to preach.

In the fall of 1875 he was entered as a student at Randolph-Macon College. Here, while struggling with his convictions, he lost all sense of God’s favor, and frequently passed through seasons of great distress. His sense of woe continually increased until, towards the middle of the second session, God obtained the mastery and he was conquered. The recollection of that moment will never pass away. The peace of God, like the waters of a mighty river, flowed into his soul. After the fierce storm there was a mighty calm. He has never since doubted his call to the ministry. He did not return to college after the close of his second session, but, in the fall of 1877, was licensed as a local preacher by the Quarterly Conference of the Bowling Green Circuit. In November of the following year (1878), at the session of the Conference in Petersburg, he applied for admission on trial, and was accepted. He was appointed for the ensuing year to the Clover Hill Circuit, where he remained one year. His next appointment was the Burkeville Circuit, Nottoway county. This charge he served two years. He was next sent to the Belle Haven Circuit, on the Eastern Shore of Virginia, where he remained three years. His fourth charge was the Dinwiddie Circuit, which he served for four years. He is now in his second year on the Chesterfield Circuit.

Mr. Stiff is above the average in height, with good space from shoulder to shoulder. He is erect, steady in his gait and positive in his movements, without hurry or rushing. He wears spectacles. He has a refined bearing and a benevolent gravity befitting his calling.

His face is an index of intelligence, godliness and noble impulses. He makes friends; but high principle, not popularity, governs his life. He is not obstinate or opinionated, though very firm when a moral question is at issue. He has great aversion to meanness and smallness. His preaching is spiritual, with rich outcroppings of investigation and best thought. He finds favor with God and man.

REV. R. FINLEY GALE.

He is a native of Portsmouth, Virginia, and the third son of Robert J. and Sarah H. Gayle; born January 22, 1858; received on trial in the Virginia Conference in 1879. April 6, 1882, he was married to Miss May Jeannette, eldest daughter of Joseph L. and Carrie E. Young, of Portsmouth, by whom he has three children.

In person, he is slight, and one of the tall men of the Conference; his habit is easy and deliberate; his air confident, rather than abstracted; his countenance generally pleasant and smiling, and his manner engaging. A vein of humor in his composition, added to his naturally elastic spirits, makes him a welcome visitor to the many homes he enters in his pastoral work. As a companion, he is agreeable, intelligent, earnest and respectful, and never fails to win the confidence and kind feelings of the many with whom he comes often in contact. He is fond of his work, and never seems happier than when engaged in a revival. He has been instrumental in saving many souls. God has blessed him with a wonderfully retentive memory. He reads much, keeping himself well posted in secular affairs as well as informed in matters pertaining to the Church. He has served the following work: East Halifax, West Bedford, North Mecklenburg, East Dinwiddie, and is now pastor of Norfolk Circuit.

REV. COLUMBUS S. WAMSLEY.

Mr. Wamsley is the son of Solomon and Elizabeth L. Wamsley, and was born in Randolph county, Virginia (now West Virginia), June 3, 1851.

He was reared under Methodist influence, and had laid within him the foundation of a moral and religious character while very young. He was converted and joined the Methodist Episcopal Church, South, on August 12, 1866, under the ministry of the Rev. J. H. Waugh, of the Baltimore Conference.



Yours fraternally,
J. S. Wallace



Your Brother in Christ
A. C. Bates



Your Brother in Christ
C. W. Brown



Yours in Christ,
J. W. Campbell



Your Brother in
Christ
J. C. Moore



Yours Truly
W. E. Brant



Yours Truly,
A. B. Jordan



Yours Fraternally,
J. T. Raulin



Yours in Christ
W. W. Briggs



Very Sincerely Yours
Wm. F. Tice



Fraternally yours
A. Thompson



Yours truly,
Wm. J. Williams

The Church at once found in Brother Wamsley a willing worker, and in 1868 he was appointed Sunday-school superintendent. In 1869 he was made class-leader, which office he held until he entered the ministry.

He was licensed to preach in the year 1878, admitted on trial into the Western Virginia Conference at its session held in September, 1879, and was appointed by Bishop Doggett to the Glenville Circuit; in 1880, to Pleasant Ridge Circuit; 1882, to Elizabeth; 1883, Prestonsburg and Pikeville; 1885, Jacksonville; 1886, St. George; 1887, Meadowville, and in 1888 he was transferred to the Virginia Conference and appointed to West Goochland Mission. He is now on Greene Circuit.

Brother Wamsley went regularly through his course of study in the allotted time, and passed all of his examinations with great credit to himself. Having joined the Conference in 1879, in 1881 he was ordained deacon, and elder in 1883. He is a hard student, and applies himself closely to his book; yet he has never been known to neglect his ministerial duty in any of its departments. Always on hand when duty called, under all circumstances, he has built up a noble reputation wherever he has labored.

He is about six feet in height, of excellent physique and good constitution; a man of noble character, moral and intellectual worth, and we predict for him a bright and useful future.

REV. RICHARD O. PAYNE.

The hero, or god, of the sculptor is always represented to us in a transition from that which is represented to the senses to that which is not. We do not appreciate this miniature representative of a familiar face for what it is alone, but because the one expression the artist has succeeded in preserving brings before us, so real and vividly, innumerable scenes and incidents and all the varying circumstances in which we have seen the living features, as to leave the pleasurable impression that we have almost touched hands with a kindred or friendly relation, although perhaps social intercourse may have been denied for months or years. Such, we imagine, is the reflection of some, pausing before the present portrait, after having turned the leaves in the lives of those other representatives of nineteenth century Methodism.

Mr. Payne was born near Oak Grove, in Westmoreland county, Virginia, March 7, 1858. His father, George W. Payne, was brother of the late Bishop John Payne, of the Episcopal Church. His mother was Miss Sarah L. E. Stiff, of Middlesex county, Virginia. In his fourteenth year, while living in Richmond county, he was converted under the ministry of Rev. E. A. Gibbs, and with his conversion the desire to preach came with urgency. Maternal influence had been upon his life. He makes grateful recognition:

"My mother was a good woman. She fasted, prayed and read her Bible, teaching her children to fear God and keep His commandments. I cannot remember when I did not pray, having learned it at her knees. I was converted while at home, weeping in her arms;

and feeling that I wanted to go and tell sinners of Jesus's dying love, I so expressed myself. I remember as if it had been yesterday my mother's reply, 'My son,' said she, 'if God has called you to preach, He will open the way for you;' and He has done so. It seems now almost like a prophecy, for, step by step, God has led me. I had no dream of ever entering a college, neither do I remember ever having expressed the desire to any one until efforts had been made to place me at Randolph-Macon."

His father was a farmer. At the close of the war he was, like many others, affected by the reverses resulting from a nation's losses. He died in September, 1873, leaving his family, like thousands on thousands of patriotic Virginians, in narrow circumstances. Therefore, his son's opportunities for obtaining even an elementary education were extremely limited. His time was divided between working on the farm and studying until the fall of 1876, when, through the influence of Rev. Thomas H. Boggs, he entered Randolph-Macon as a student. There he remained two years (1876-'78), going forth, with "feet shod with the preparation of the Gospel of peace," to widen the circle of laborers formed for the Master's use. He received license to exhort May 20, 1878, at the Quarterly Conference of Ashland charge, and was licensed to preach by the Quarterly Conference of King George Circuit, November 2, 1878. Entering the Conference the same year, he was sent to Dare Mission, and returned there in 1879-'80. In speaking of the new and varied experiences of a minister's initiatory year, he says, "I went down amongst this people a timid, bashful boy, and they received me kindly." These two years of study in the school of itinerancy—the "Brush College"—was as truly needful for his life-work as training in the lecture-room at Ashland. He was taught self-reliance and independence on the banks and islands of the Carolina coast.

He was ordained deacon at the Conference on November 21, 1880. In 1880-'81 he traveled Coalfield Circuit; 1881, Matoaca; ordained elder at the Conference, November 19, 1882. He served Surry Circuit for one term (1882-'83), and was then sent to West Norfolk Circuit. Remaining here two years, he did a good work, resulting in much spiritual benefit to himself as well as the people he served. The years 1885-'87 he spent at Fox Hill Station, leaving at their close a record that remains witnessing the faithfulness of one who devotes all his energies to duty. In 1886-'87 he was pastor on Nelson Circuit; the Bishop returned him to an appreciative people in 1888. While his ministry has never been signalized by any extensive revivals, there have been converts in every field of labor, and every charge has been left in an improved condition.

Mr. Payne is pleasant, courteous and affable, fraternizing with his people, mingling much with them. He is sociable, impulsive and affectionate, combining with the firmness and decision of an earnest man an almost womanly delicacy and gentleness of thought and feeling. In the fireside company he shows a keen relish of humor, a ready adaptation to the styles and manners of others, while at the same time he has an independence of opinion and expression as one who had learned to think for himself. In the pulpit he seems to lose himself in the wondrous truths he proclaims. He speaks with earnestness and fearlessness.

Mr. Payne has an abiding hold on the esteem and affections of his Conference brethren. He is an Israelite indeed. His heart is "pure as the icicle that hangs on Diana's Temple." He is loved for his frankness, singleness of purpose and honorable career.

REV. JOHN S. WALLACE.

Mr. Wallace, son of Joseph and Elizabeth Wallace, was born in Gloucester county, Virginia, October 21, 1854. Before the age of ten years he was an orphan. His misfortune, however, was somewhat mitigated by the kindness, love and labors of an older sister, Mrs. Margaret Anderton, of Gloucester county. He was converted in his sixteenth year under the ministry of Rev. J. C. Martin and joined Bethlehem church. Impelled to the Gospel ministry by an inward voice, he entered, in September, 1877, Randolph-Macon College, and spent two sessions in preparation for the work. In November, 1879, he was received on trial by the Virginia Conference, thence serving the following charges: West Charlotte, Patrick, Berlin, Culpeper, Northampton, Boykins, Atlantic Circuit being his present field of labor.

In November, 1883, he was married to Miss Eva A. West, an estimable lady of Berlin, Maryland.

He was ordained deacon in 1881 at Charlottesville, Virginia, by Bishop McTyeire, and ordained elder by Bishop Pierce at Richmond, Virginia, in 1883.

Mr. Wallace is of medium size; his weight, one hundred and forty-two pounds; height, five feet six inches; hair covers his fine head with dark curls; eyes blue; complexion florid. He is sedate and retiring in his manner. His true worth and character can be known only by intimate association. Dignified in appearance, yet not stiff; unselfish, friendly and affable, with great warmth of spirit. He was known as the "model boy" among his playmates, hence his character and worth are but the fulfilled promise of his boyhood. As a preacher, he is consecrated and faithful; his style chiefly topical, "a fine analyzer, and always engaging." Lucid, strong and edifying in the presentation of his theme, he kindles with his subject, frequently rising to heights of fervor and spiritual power. Honest and bold, preaching to save souls, he handles sin with gloves off, tearing away the whited walls of hypocrisy and empty profession, revealing the rottenness within, and, though coming upon the sinner in his chosen refuge, mingles mercy with judgment, couples the law and the Gospel, placing Calvary by the side of Sinai. Withal, he is a student, finding in the Bible, theology and human nature inviting fields. From the battlefield of his operations in the holy war, prisoners have been taken and many recruits sworn in and uniformed in the name of the King Eternal. So the records show.

REV. WALTER W. SAWYER.

Mr. Sawyer was born October 1, 1855, in Perquimans county, North Carolina. His parents were prominent members of the Methodist Church. Many a weary itinerant found rest and comfort in their home.

Walter was the most mischievous boy among five brothers, and his mother used to take

him in the parlor alone and, having shut the door, would kneel with him in fervent prayer. Is it any wonder, then, that this boy should have enlisted in the Christian service and come to the position of a captain in the host of the Lord?

He entered Randolph-Macon in the fall of 1874, and continued there until the spring of 1880, when he took the degree of A. B., missing by just a little his A. M. While at college he received every honor his society could bestow upon him, being chosen orator for the public debate, and afterwards final orator. He also received the society medal for oratory.

He is a young man with good natural parts, tempered and sharpened by training. During his ministry of eight years he has been instrumental in the conversion of nearly four hundred souls—more than two hundred of whom he has received into the Methodist Church.

The late Dr. J. B. Blackwell (when chairman of the Examining Committee of the fourth year) said, "All Sawyer wants is a little time." Mr. Sawyer is, indeed, a growing man. He is not of the dwarf species. His place is not in a flower-pot, but the forest. The sunshine, winds and air will bring towering boughs and deep roots. The qualities of expanding and augmenting powers seem native to him.

A bright, genial, engaging companion, an inspiring and uplifting preacher and a cultured gentleman meet in this handsome man on horseback.

REV. CHARLES W. CAIN.

A pen picture, like that an artist draws on canvas, must be deficient in many respects. While the one fails to show the hidden emotions revealed in the natural eyes, the other cannot bring to light many of the nobler workings of the mind and soul of the object sought to be portrayed.

The Rev. Charles Wesley Cain was born in Portsmouth, Virginia, January 14, 1856. His parents, devout Christians and members of the Methodist Episcopal Church, made enduring impressions for good on their child's mind, though only eleven years of age when bereft of them. These goodly Methodists left little of worldly goods for their orphan boy; but a richer legacy they could not bequeath than their pious lives, and that religious influence on his young and tender heart abided.

Like most other orphans with scant means, his lot in life was anything but pleasant; much more of the thorns than flowers composed his bed. Despite difficulties, his thirst after knowledge was slaked to some extent. He dipped into every fountain within reach.

His conversion occurred in September, 1871, giving a fresh impetus to his desire after knowledge. He began to feel, "Woe is unto me if I preach not the Gospel." His plans of life gave way to the longing to preach Christ. He attended the Sabbath-school. His teacher, a lady of intelligence, refinement and sweet piety, planted good seed in his soul. To her he is a deeper debtor than all others for an impetus towards a higher life. Whatever his achievements, she will share in "that day" the reward.

In 1879 he received, at Monumental church, Portsmouth, Virginia, authority to preach. He exercised as a local preacher and taught school in Norfolk county until the following summer, when he was employed by the Presiding Elder, Rev. E. M. Peterson, to take charge of the Clarksville Station, to fill the vacancy occasioned by the death of Rev. James Jamieson. In the autumn he was received into the Virginia Conference on trial and returned to Clarksville, where he remained two years. In November, 1882, as an ordained deacon, Orange became his parish for two years; in 1884, as elder, he took charge of Belle Haven Circuit, where, on account of failing health, he remained only one year. His appointment in 1885-'86 was Mount Pleasant Circuit; in 1887-'88, Henrico Circuit, and, by unanimous request of the fourth Quarterly Conference, the Presiding Elder, Dr. J. P. Garland, was asked to use his influence for his return—which was granted by the Bishop.

Mr. Cain, in person, is of slender mold; but with that energy which has been so conspicuous in surmounting so many difficulties, he has trained his body in the same school, so that each and every duty consequent upon an itinerant life is promptly and punctually performed. He is a deep thinker, a good sermonizer, speaks slowly and deliberately, and, while there are not showers of roses scattered over the congregation, the "Gospel is preached." No duty is neglected. He is ever ready to sacrifice self. In the social circle he is pleasant but quiet, nothing of noisy mirth; but those who know him best can see an undercurrent of tenderness beneath what may seem an icy surface.

November 22, 1882, he was united in marriage with Miss Sallie A. Cherry, of Portsmouth, Virginia, who is indeed a helpmeet for him in his work as an itinerant Methodist preacher. Three dear little children constitute the joy of their home. One sweet little bud has been transplanted to the garden of God.

REV. J. MONROE CAMPBELL.

Liberty; Bedford county, Virginia, is his birth-place. At an early age he was impressed that his highest allegiance was to God. At a Methodist altar he found peace in believing. Mr. Campbell was brought to God in a protracted meeting lasting a month. Dr. J. A. Duncan preached. The saintly Mrs. Saunders, of Lynchburg, made public prayer for the young men. Mr. Campbell says: "I was sitting in a window looking at the glowing face of the devout woman as she sought the mercy-seat. My eyes seemed fixed on her radiant countenance. Her prayer seemed to have direct aim at me. I went to the mourner's bench. From that time I knew nothing till Friday night, when I saw the love and pardon of God." God blessed his salvation in the conversion of his mother and the children of the household. While yet a boy he was licensed to preach, and, in company with Rev. J. W. Howell, began evangelistic work. The two youthful preachers were instrumental in nearly eight hundred conversions. The churches were greatly strengthened. A large per cent. of the converts joined the Methodists. Mr. Howell is reported as saying: "Campbell is a man of unflinching

faith. When I could see no hope of success, he would say, 'Work on; God will bless the effort;' and such was the result. Out of the most unpromising surroundings came grand results."

Feeling the importance of scholastic training, young Campbell entered Randolph-Macon College and prosecuted his studies as long as he deemed it expedient. In 1880, at the session of the Virginia Conference, he was admitted on trial. Mr. Campbell is a zealous, enthusiastic worker. He is a forcible and earnest preacher of the Gospel. He attends closely and systematically to the material interests of his charge. God owns his ministry on every field. Souls are converted and added to the Church.

REV. WILLIAM E. GRANT.

The cheerful, genial subject of this sketch was born and reared a "Tar-heel." Still, it may be of advantage to him, with some of his Virginia friends, to know that Virginia blood flows in his veins. He has a stout, square, solid anatomy, in weight ranging from one hundred and forty-five to one hundred and fifty-five; light complexion; blue eyes and light hair; an open, frank countenance, that beams pleasantly upon you at all times. He is the third son of Rev. William Grant, for many years a member of the Virginia Conference. His mother was Miss Sarah J. Meador, of Nansemond county, Virginia. He was born January 19, 1853, during the pastorate of his father on the Hertford (now Harrellsville) Circuit. As far back as he can trace the genealogy of the family, they have all been Methodist. He was converted in his fifteenth year, under the ministry of Rev. J. E. McSparran on Northampton Circuit, in 1868. He was soon after this impressed with the idea that he must preach the Gospel. Until he reached his twenty-first year he worked on the farm, his father sending him to school whenever he could. During all these years he led a consistent life, being class-leader in the church a part of the time. At a revival held on the circuit in 1877 by Rev. J. Q. Rhodes he was abundantly blessed of God while leading a prayer-meeting before the regular services. Being extremely timid and bashful, he feared exceedingly to enter the field as an ambassador of Christ, thinking his education was too limited. He concluded to remain on the farm until finances assumed a better shape. With assistance from his father, he was enabled to spend three scholastic years at Randolph-Macon College. He was received on trial in the Virginia Conference in 1880 and sent to Surry; 1882, to Chesterfield; 1883, to Montross; 1885, to Prince Edward; 1887, to West End, Manchester; 1888, to Gordonsville and Orange. In all of these appointments he has been successful in leading souls to Christ and building up the waste places in Zion. He is "a workman that needeth not to be ashamed."

December 11, 1888, he was married to Miss Fannie H. Redd, of Prince Edward county, Virginia, of an ancient and notable Methodist family.

No one ever brought in contact with Mr. Grant will fail to find many robust virtues in

this truest type of a Methodist preacher. His modesty, self-effacement, high and keen sense of honorable behavior and his thorough devotion to his vocation give him a title to respect more to be valued than the precious metals and precious stones in stars and medals bestowed by royalty. Men who have kept eye on his walk and conversation are honored by his friendship. He is in all rounded elements of worth a Christian gentleman.

REV. WILLIAM T. WILLIAMS.

Mr. Williams is not robust in stature, but erect and manly; of a prepossessing personal appearance, graceful in manner and dignified in bearing. His auburn hair and ruddy face indicate an ardent temperament and an impulsive nature. There is an undisguised and open honesty and sincerity that mark his manly face. He is strong in his personal attachments, magnanimous and generous. In the social circle he is never morose, but always bright, genial and cheerful; in the pulpit he is earnest and impressive; in the pastoral work he is systematic and diligent, and his labors on circuits and stations have been eminently successful. He is a Methodist by inheritance, being descended from an honorable line of Methodist ancestry. He is the son of John D. and Mary Williams, and was born in Sussex county, Virginia, December 25, 1857.

He was educated at Randolph-Macon College and received into the Virginia Conference on trial in 1880 and sent in charge of King William Circuit. In 1881 he was transferred, at his own request, to the Denver Conference, and was stationed at Las Vegas, in New Mexico. He returned to the Virginia Conference in the spring of 1882, and took charge of Fox Hill Station—then without a pastor. From the Conference of 1882 he was sent to Blandford Station, in Petersburg; in 1883 he was sent to West End Station, in Manchester; in 1885 he was sent to Caroline Circuit; in 1886, to West Point, and in 1888, to Bowling Green, where he is now (1890) serving the Church with great acceptability.

November 28, 1888, he was married to Miss Mary Moore, daughter of Dr. J. B. Moore, of King William county, Virginia.

REV. WILLIAM A. TOMPKINS.

This modest and sturdy man of God was born in Fluvanna county, Virginia, April 24, 1851. His parents, Lancelot Minor Tompkins and Anna Elizabeth Tompkins, were also natives of that county. They were plain, honest people, and lived from tilling the soil. The father of William wished him to become a farmer, and trained him for that occupation.

He did not like to work; but his father kept him at it and encouraged him until he became fond of it. This fact has since afforded him much gratification. He did not have early educational advantages. He was the first-born of his parents, and the only son of his mother, who died before he had completed his eleventh year. She was a member of the Methodist Church. Although the father never connected himself with any branch of the Church, yet he often attended divine service and took his boy with him.

Mr. Tompkins was the subject of early religious impressions. He resisted these, however, until after he was seventeen years of age. He was soundly converted to God on July 25, 1868, at a Baptist meeting held in the neighborhood of his home, in which meeting, however, several Methodist laymen and women gave efficient help. Having attended a Baptist Sunday-school for some time, he naturally imbibed their principles; but the doctrine of "close communion" kept him out of that Church. Soon after his conversion he, therefore, joined Cunningham church, on the Fluvanna Circuit.

In the spring of 1871 he was licensed as an exhorter. He showed some adaptation for this work. In the autumn of 1872 he entered Randolph-Macon College. He remained through the sessions of 1872-'74 and a part of the session of 1874-'75. The illness of his father necessitated his leaving before the close of the session last named. In the month of June, 1873, he was licensed as a local preacher by the Quarterly Conference for Hanover Circuit. In 1878-'79 he served as a supply on the Robinson River Circuit. He entered the Virginia Conference at its session in 1880. He was ordained a local deacon in November, 1877. He served Milton Circuit two years, and did good work. He next preached on South Dorchester Circuit three years. Here he encountered many hardships and endured severe trials. He also suffered from malaria while on this field, and was so hindered that he did not complete the course of study until November, 1886, when he was ordained elder. His third charge was Dorset Mission, remaining one year. He was then sent to West Lancaster Circuit, followed by a change to the Montross Circuit, serving one year on each of these charges.

December 26, 1888, he was married by Rev. H. M. Hope to Miss Fannie M. Durrett, daughter of Mr. John D. Durrett, of Albemarle county, Virginia.

Mr. Tompkins is a man of medium stature—about five feet eight inches high—and his weight ranges from one hundred and thirty to one hundred and forty-five pounds. He is of a ruddy complexion, a decided blonde, and his hair is a little inclined to wave on the top of the head. He wears a full beard most of the time. He possesses a quiet disposition and shows no rare conversational powers. In fact, at times he appears rather dull. He is impulsive, but is not bitter in his denunciation of wrong. He is not persistent in resenting injury, but soon forgives acts of unkindness or infringements upon his rights. He is very tender-hearted, sympathizing deeply with the troubled. He is thoughtful and is a painstaking man. He scrutinizes the doings of others closely, and likes to see things carefully done, as well as to do them neatly himself.

It cannot be said that he has a quick mind. He has a slight impediment in his speech and is much inclined to speak rapidly. But, when speaking with deliberation, he enunciates well and expresses himself forcibly. His voice possesses melody, but it is not strong. His vocabulary is quite limited, and he is sometimes at a loss for words. He suffers from nervousness and is a dyspeptic. He is greatly hindered in his work by the former affliction, and it occasions him much annoyance. In the pulpit he is self-possessed, and his delivery is moderately good. It would be going too far to say that he is a deep thinker; nor is he particularly

graceful. On the contrary, he often exhibits signs of awkwardness. Although naturally timid, he is fearless in presenting what he conceives to be the truth. Convictions of duty, through the enlightenment and strengthening of the Holy Spirit, have nerved him for courageous acts. His sermons show clear analysis, his thoughts are well connected and his language is simple. He speaks to be understood. His discourses are less hortatory than didactical or expository. The few expressions of satisfaction, coming from plain, simple, but honest people, in regard to his preaching, are highly gratifying to him. While those that have been converted to God through his instrumentality cannot be counted by the thousand, yet he has the consciousness of serving the Master. He has never doubted his conversion nor that he was called of God to the ministry. Consequently he expects to remain in this sacred calling as long as strength of body and mind shall last.

This is rather a charcoal sketch in dark lines, perhaps almost a caricature, of a true soldier in the sacred battalion; but he wanted no defect, or even an imagined defect, in his very scrupulous imagination, softened, much less omitted. Like Cromwell to the painter, "Put in the wart, sir."

REV. JACOB B. ASKEW

Mr. Askew was born in the city of Philadelphia, Pennsylvania, November 23, 1858. His parents were from North Carolina. In the autumn of 1865 they returned to their native State, where the remainder of his childhood and youth was spent.

He was converted in 1874, in the sixteenth year of his age. He attended a high school for two years, and entered Randolph-Macon College in 1876, having been licensed to preach, August 16, the same year. He remained in that institution two years. He spent the year following as supplied junior on the Henderson Circuit, North Carolina Conference, and joined the Virginia Conference at its session in Norfolk, November, 1879. He was appointed junior on the Hertford and Edenton Circuit. The next year he served Clover Hill Circuit; the next, Essex Circuit. He was then appointed to King William Circuit, where he spent two years; then to Dorset Mission, remaining one year; next, West Lunenburg Mission, one year; next, Burkeville Circuit, two years; then to Montross Circuit.

Mr. Askew is of medium height, a trifle stout in build, erect, with a firm, elastic step. His forehead is high, and his face open, honest and manly. He has sound and seasoned sense—never blown about by shifting gales. His opinions are settled. Duty is supreme. Elders know full well they can count on him. He quits himself like a man. The spiritual and material interests of the Church did not fall apart or remain ungirt. He "carries up his corner" firmly and at the right moment.

REV. JOHN C. ROSSER.

Mr. J. C. Rosser is the son of the venerable and famous Leonidas Rosser, of the Virginia Conference. Norfolk is the birth-place of the young man. His natal day was November 16, 1853. While a student of Randolph-Macon he became a Church-member, coming into the Conference in 1876. He was on Sussex Circuit both years as junior. In 1879, Montross; 1880, King William; 1881, Charles City; 1882, Orange. He then served Milton Mission three years. It was a fine schooling for him, and he gained many ways. In 1886, Culpeper Circuit; 1887, West Lunenburg Mission, serving three years. In 1890 he is on South of Dan Circuit.

Mr. Rosser married, in 1885, Miss Haden, of Fluvanna—a niece of Rev. Thomas H. Campbell.

He is five feet seven inches; blue eyes and light hair; weight, one hundred and fifty pounds.

He uses notes in the pulpit, but has not the gift of song. He will be reckoned as a handsome person, of regular features and good proportions. He has not the oddities, eccentricities and queer habits, sometimes cultivated, as the outgrowth of genius; but he is natural, correct, polite, smooth in behavior, and valued as a very clever member of the juniors.

REV. WALTER G. BATES

Mr. Bates was born of Quaker parentage, in the city of Richmond, Virginia, October 2, 1858. His father, Micajah Bates, was one of the best-known and most highly-esteemed citizens of the place. His pious mother died when he was very young; but such was the result of the religious training he received at her hands that at nine years of age he gave his heart to God and was received into the fellowship of the Society of Friends. A few years later he attended Broad Street Methodist Sunday-school, and in 1874, when sixteen years old, he joined that church, and at once became one of its most zealous and efficient members. Two years later he felt called to preach the Gospel of Christ, but for awhile resisted the call principally because he felt himself unqualified on account of the limited educational advantages he had enjoyed. But so strongly did the Spirit call that he could no longer resist, and by strict economy and personal sacrifice, he was enabled to enter Randolph-Macon College and begin the preparation for his life-work. He made the best use of his time while there and acquired those studious habits which have characterized him in after-life.

For six months in 1880 he assisted the Rev. J. F. Brannin in his work on the Heathsville

Circuit and for two months he supplied the pulpit at Nicholson Street (now Denny Street), Richmond. God greatly blessed his labors at this charge in the conversion of twenty-five persons. In the fall of the same year he joined the Virginia Conference. His first appointment was Edenton Station, North Carolina, where he remained three years. By the grace of God, he greatly built up the church at that point. He subsequently served Boydton Station, King William, Charles City, East Franklin and Cambridge Circuits.

In personal appearance, he is slightly above the average height, is a decided brunette, and weighs about one hundred and thirty-five pounds. Naturally bright and of a sunny disposition, sympathetic and generous, he endears himself to all he meets, and is an ever-welcome visitor to the homes of his people. His sermons evince careful preparation, and are orthodox and logical to the core. His style is dignified, earnest and forcible. He is gifted in illustration and blessed with the power to interest and instruct the children of the church—a gift rare indeed.

He was married, May 25, 1884, to Annie Woodfin. She has truly been a helpmeet for him, entering with a devoted heart into all his work. Three children have blessed the union.

REV. JOSEPH T. ROUTTEN.

Mr. Routten, son of William C. and Louisa E. Routten, was born at Fox Hill, Elizabeth City county, Virginia, November 23, 1853. In 1877 he felt called to the ministry, and in February, 1878, he entered Randolph Macon College to prepare for his life-work. He attended the College for two and a half sessions, and in August, 1880, in consequence of the appointment of Rev. W. W. Royall as a missionary to China, he was employed by Presiding Elder George H. Ray to fill out the remainder of the Conference year at Conquest and Guilford, now Accomac Circuit. In November of the same year he was admitted on trial into the Virginia Conference, which met at Danville, Virginia. At this Conference he received his first appointment from Bishop Keener, on his twenty-seventh birth-day, to Berlin Circuit, Maryland. At the close of this year he was ordained a local deacon by Bishop McTyeire and returned to Berlin Circuit for the following year.

On May 31st of this year he was married to Miss Ida F. West, of Berlin, Maryland, who has been a blessed influence in his home and among his parishioners.

In November, 1882, he was sent to the Wicomico Circuit, where he remained three years. In 1884, in consequence of sickness, he was not able to attend the Conference in Lynchburg; hence he was not ordained elder until the following year. At this Conference, which met in Petersburg, he was ordained elder by Bishop Keener, and assigned to Currituck Circuit, where he served four years. He is now serving Princess Anne Circuit.

Mr. Routten is five feet ten inches in height and weighs about one hundred and fifty pounds. He is somewhat of a dark complexion, having full, deep brown eyes. He is keen of perception, has a good share of common sense, thinks for himself, forms his own conclusions

in regard to men and things, and, when right, would defy Beelzebub to drive him from his position; but, when once convinced that his position is not properly taken, will yield as quickly as any man. He is quite a favorite with all the preachers, and especially with the young men of the Conference. He is very fond of singing "The Old Ship of Zion," from which fact he is familiarly called "The Old Ship;" and no man enjoys true friendship and brotherly familiarity more than he. In a word, he has in him an equal blending of all the qualities that make a first-class Christian gentleman.

As a preacher, he is systematic in arrangement, clear in statement, logical in plan, pure in language and full of zeal and vim. He has a voice of great compass, but not harsh, and sometimes he reaches a degree of pathos which will melt the hardest hearts. Those who heard it, will not soon forget a sermon delivered by him at Boykins, Virginia, in 1887, on the subject, "The Resurrection of a Dead Conscience." He is untiring in his efforts to build up the work committed to his care. Every charge he has served has been improved under his judicious management. In a private note to the writer, which was written about two months after the close of Conference, he incidentally remarked: "I have made eighty-seven visits, read the Scriptures and prayed with sixty-four families, held ten church conferences, read the General Rules four times, and ridden five hundred and twenty-nine miles." This shows something of what he can do and is doing.

As a student, he is assiduous, untiring, progressive. When he goes into the pulpit, you may rest assured that he has prepared in his study what he has to say in public; and when he makes an assertion in the pulpit, or elsewhere, in connection with his discourse, that fact or assertion has been carefully weighed, and all the light at his command has been thrown upon it before he presents it to his audience.

Taken altogether, J. T. Routten is destined to stand among the first men of our Conference, and none of our work will suffer by being committed to his hands.

REV. WILLIAM H. RIDDICK.

It is a preaching family, the Riddicks—and clever preachers, too. This one illustrated the assertion of their fitness for the vocation. From 1877 to this good year of grace, 1890, he has been diligent in the King's business, fervent in religious duty, and not slothful in Church work. The Conference knew full well that a "good report" would come from his charge. Every department had his attention, care and inspiring example. In the pulpit, the people were fed on the marrow of the Gospel. The whole counsel of God was declared in faithful, loving and fearless words. By the fireside, the children as well as the parents knew that a man of God was under the roof-tree. The monuments and witnesses of his apostleship are seen and known of men. Converts, augmented piety among the people, building and betterments of the towers of Zion, concern for holy things in the heart and in the house of worship—these all testify to his loyalty to Christ and labor.

Mr. Riddick is of medium height, stoutly built, with rich, full jet hair; complexion dark, almost verging on olive; a face grave and firm in its lines, and when in repose settling into a shade of melancholy. When he is in brisk converse or before the people, the thought brightens the sedate features into glowing radiance.

Mr. Riddick has rank and position among the best type of the new generation of Virginia preachers, equipped by culture, training and natal forces to conduct Methodism to a yearly stadium of progress.

He is from Nansemond, having been born near Suffolk, July 23, 1847. He was converted August 27, 1866, after a secret struggle of years. He was farming up to January, 1876, when he entered Randolph-Macon; licensed in the fall of 1876; admitted into the Virginia Conference in 1877. From that date he has served his own generation truly and to their good. The future, if God keeps this stalwart reaper among the ripening grain, will show sheaves thick through his fields.

REV. JOHN W. CARROLL.

Mr. Carroll is over six feet in height, about two hundred avoirdupois, well-shaped head, clean-cut, expressive features, steady eye, mercurial temperament, quick in action. He will strike any one as possessing many physical qualities favorable to success in the ministry. His presence is imposing, commanding. His mind is vigorous, realistic in type, well trained, and in depth and range of thought constantly advancing; does not indulge in mystical speculation, but in the marrow and fatness of the Gospel, and aims at immediate results. If such a thing is possible, his spiritual fervor is up to incandescence all the time. His zeal knows no abatement. Like a good sportsman, he is always ready to shoot. If any man in the Conference can truthfully say, "The zeal of Thine house hath eaten me up," surely it is he. After years of intimate acquaintance, we can truly say we have known no man who excels him in self-denying consecration to the work of the Master.

He shows a willingness to take long, weary rides in the saddle, over dusty or muddy roads, over plain or mountain, in order that he may teach others the "narrow way that leads to eternal life;" to live on simple fare, in order that he may feed others on "the bread that cometh down from heaven;" to dress in common apparel, that he may hold up to the admiration of others the white robes of the saints; to live in an unpretending house, that he may point others to mansions "not made with hands, eternal in the heavens;" to be poor, in order that he may make others rich—rich in character, rich in destiny. He would drop any other business on earth, that he might head off a sinner on his way to hell. His Presiding Elder, at Conference in Danville, in 1887, brought a complaint against him—and for what? For something that few men are ever charged with, viz.: working too hard. His success in revivals, the number of souls converted, churches built, moneys raised for the cause of Christ designate him as one of the foremost workers in the Master's vineyard. He led the Danville District last year in the number of conversions—over two hundred—and holds on to his

converts after he once gets them. Wherever he labors all departments of the work prosper. What a pioneer in earlier times he would have made! He is not, and cannot be, satisfied unless the cause of Christ is prospering under his labors. A thousand such men would capture a continent. They would be invincible. If he ever fails at a given point, it is not because he does not deserve success.

In social life, he is open, manly, genial; but does not seek to please at the expense of duty or spiritual interest of others. He knows no compromise with sin.

He was fortunate in his marriage. His wife—cultivated, amiable, domestic, pious—helps him in his itinerant work. They have three promising boys.

He was born in Bedford county, Virginia, May 7, 1854; moved to Appomattox when three years old. His parents were M. A. and Martha C. Carroll. His father was from Louisa county, Virginia; his mother from Fluvanna. Her maiden name was Payne. She was the granddaughter of Mr. William Flannagan, on whose land was located Enon camp-ground, celebrated for great meetings in the earlier days of Methodism. The subject of this sketch descended from good Methodist stock as far back as the family record goes. He was converted to God in Smythe county at the early age of twelve; was licensed to preach by the Quarterly Conference of Lynn Street Station, Danville, September 11, 1877; was admitted on trial into the Virginia Conference in November, 1880; ordained deacon, November 20, 1881, and elder, November 16, 1884; married to Miss Alice Shearer, November 13, 1883. He spent about four sessions at Randolph-Macon College; received the medal for oratory from the Washington Literary Society; was sent to Culpeper Circuit in 1880, to Accomac in 1883 and to Franklin in 1887. While at college he usually spent his vacation helping some brother on his circuit. In this capacity he was two years on Culpeper and one on Appomattox Circuit. God has signally blessed his labors from the start, and doubtless will continue to do so to the end.

REV. WILLBUR F. TILLET, A. M., D. D.

The Dean of the Theological Faculty in the Vanderbilt University had for father the Rev. John Tillett—*nomen venerabile*—of the North Carolina Conference, now in his seventy-eighth year. Dr. Tillett was born at Henderson, North Carolina, August 25, 1854.

He begun his education, after the rudiments, at the Horner School, at Oxford, in the same State. While there he was converted and joined the Church, in his fourteenth year. He began to attend Trinity College in his seventeenth year, continuing two years, and then entered Randolph-Macon—of which his father was a graduate, having been among its first students.

At this institution young Mr. Tillett remained four years, taking the A. B. degree. He received the Sutherlin medal for oratory. There were other medals and prizes bestowed on him for oratory, scholarship and success in studies. The last year at Randolph-Macon, in addition to his studies, he acted as tutor in Mathematics and English.

In September, 1877, he entered the Princeton Theological Seminary, and graduated three years later. He took, while at this Theological Seminary, a post-graduate course in Philosophy, under Dr. McCosh. He was licensed to preach in May, 1879—Leonidas Rosser, Elder of Randolph-Macon District. During his vacations of four months (which are intended to mix practice with theory), he served Boydton Circuit; then, at the University of North Carolina, in charge of English in the State Summer Normal School. His third vacation was spent in preaching in North Danville.

Mr. Tillett joined the Virginia Conference in Danville, November, 1880. He served Lynn Street church (now Mount Vernon) for two years, when he became chaplain at the Vanderbilt University. In 1883 he was made Professor of Systematic Theology—his present position. In 1886 he was elected Dean of the Faculty, and, as such, *ex officio* Vice Chancellor. Randolph-Macon gave him the degree of Doctor of Divinity. At the College of New Jersey he took his Master of Arts.

Dr. Tillett went abroad in 1885, writing letters of value and interest to the *Nashville Advocate*. He is the author of "Our Hymns and Their Authors"—an annotated edition of the Hymn-book of the Methodist Episcopal Church, South. He is one of the authors of "Discussions in Theology" and a contributor to the periodical literature of the Church. He furnished several sketches of Southern Methodist Divines to the "Schaff-Herzog Encyclopædia."

On November 15, 1888, Mr. Tillett was married to Miss Ormond, daughter of Mr. John H. Schoolfield, of Danville. She adorned the doctrine of our Lord by a devout life. She would have adorned the studio even of Sir Joshua by her matchless beauty. The pen pauses in pity, for in less than one year she was buried.

This narration discloses the man. It tells how he has moved rapidly up the gradient with a power in the piston that has already carried his career swiftly to altitudes of distinction and honor. Medals and degrees have been the mile-stones of his progress. The story hardly needs further elaboration.

Mr. Tillett has a face strong in fixed purpose and in native endowments of intellect. He does not lack in the physical basis of success. His body is in good proportion—rather tall, yet well knit. His manner is grave and earnest. Neither the small talk of the drawing-room nor the petty affairs of even the Church enlist his concern. He bears himself honorably everywhere.

His sermons are masterpieces of research, thought, rhetoric—perhaps too much riches. It is bringing the great assortment of finest stuffs from Stewart's on Broadway, to a village store—beyond the purses or appreciation of the country swains. In certain cultivated centres they have wrought a spell upon an audience lasting for hours.

REV. JAMES E. R. RIDDICK.

There are a number of the House of Riddick in the Virginia Conference. It is a family of preachers. The apostolic college of other churches have reverends of this *gens*. Mr. Riddick of this sketch is commonly designated by the brethren as "Roane." He was born at Leesburg, Loudoun county, Virginia, March 18, 1860. He is of the Celtic race, with admix-

ture of the Anglo-Saxon. His parents were Rev. Joseph H. Riddick and Pattie Ann Roane. He is descended on his father's side from Riddicks of Nansemond and the Austin family, of North Carolina. On his mother's side, he sprung from the Roanes, of Charles City county, and the Epeses and Royalls, of Nottoway. Wiley Riddick, an ancestor, was a member with Patrick Henry, and these, with five others, were the "Committee of Safety," appointed by the Legislature of Virginia in the Revolutionary War. A Colonel, and also a Captain Riddick, of the same family, a year or two later, commanded the American forces in a battle fought with the British in Nansemond county—an account of which is given in Burke's History of Virginia. In late time this family is remarkable for furnishing five living Methodist preachers. Of the Roanes, Spencer Roane was a member of the United States Senate. William Roane is eulogized by William Wirt in the preface to his "Life of Patrick Henry." The portrait of this Roane hangs in the Library of our State Capitol. The grandfather of our young brother, James Epes Roane, and his brothers Christopher and William, were Legislators in Virginia.

Mr. Riddick made his adhesion to the Methodist Church in 1882, being received into its communion by Bishop W. W. Duncan. He joined the Conference the same year; served Norfolk Circuit that year as colleague of Rev. J. B. DeBerry; Blandford Chapel the next three years; then West End Mission, two years; Belle Haven Circuit, one year, and now in charge of Wakefield Circuit. There has been an average of about fifty professions a year under his ministry—a good yield for the pastorates named. He never failed to raise the collections in full.

He cannot "lead the singing," and does not use notes in preaching. His voice is full, round, clear; gestures moderate. He has an analytical mind, originality, earnestness. His sermons have aim and purpose. There is absence of screaming, repetition of stock phrases, "pretty things" and affectation.

He is of average stature, stout build, with promise of many more pounds as years come and go; eyes blue, hair light, large forehead, somewhat sedate expression.

REV. CHARLES F. COMER.

Mr. Comer was born May 28, 1853, in Prince George county, Virginia. His parents, Francis and Ellen R. Comer, moved to Campbell county while he was but a boy. At the age of fourteen, strong in physical and mental powers, he was anxious for educational advantages not found near home, and left his parents to work his way through the unborn years. He entered a village school in Palmyra, Fluvanna—taught on the university plan—in which he spent three sessions, making satisfactory progress. He was converted and joined the Methodist Episcopal Church, South, at sixteen. Almost immediately he felt called to preach. Later he spent four sessions attending lectures at the University of Virginia and in teaching a family school near by. Three years he was principal of a most successful academy of high



*Yours sincerely,
Eugene Kelly*



*Yours truly,
W. E. Bullard*



*Yours Affectionately
Joseph S. Linn*



*Very truly
Alfred Murray*



*Yours truly,
Geo. L. W. Perkins*



*Yours truly,
Thos. A. Witts*



*Respectfully,
Levi Howell*



*Yours truly,
J. T. Osburn*



*Yours truly,
Baron D. G.*



*Yours in Christ
George*



*Very truly & lovingly yours
Mrs. M. Nicholson*



*Yours truly,
R. A. Weston*

grade in Onancock, Virginia. Two years he was a student in the Vanderbilt University, devoting his vacation to preaching in Davidson county, Tennessee. In November, 1882, he joined the Virginia Conference, and was stationed in Martinsville, Henry county, three years. During this laborious but acceptable pastorate his church was strengthened materially, financially, numerically and spiritually. A neat parsonage was built on a lot adjoining the church and furnished. In a neglected part of the country he gathered together a congregation, saw many souls born of the Spirit, and built them a house of worship.

In December, 1884, he married Miss Lilian Shepherd, of Palmyra, Virginia—a Methodist by inheritance, education and preference.

In November, 1885, he was appointed to West Mathews. Here he found no parsonage, and three churches in material, social and spiritual need of Pentecostal powers. He has built a neat and comfortable parsonage, which is being properly furnished for his successor. On a lot adjoining this parsonage a pretty, attractive church has been erected in place of "Old Providence." General advancement throughout this work is crowning his fourth year.

Mr. Comer is six feet tall and weighs two hundred pounds. Timidity characterizes the man and minister, yet duty known is duty done. His readiness and tact in pastoral work evinces sympathy with every phase of humanity. His love for children is patent and potent. In the pulpit there are few gestures; his appearance is quiet, easy, dignified; voice flexible, clear, musical; style simple, forceful, convincing—pure Anglo-Saxon. His sermons are evolved from a knowledge of his people, broad preparation and a burning and persuasive desire to see every hearer fired by a love for Christ, his Master.

He enters actively into every work for the social, moral, intellectual and spiritual arousement and advancement of his people. His labors are abundant and varied. His many friends esteem him one of God's best gifts. His Church builds large hopes on his successes.

REV. REGINALD H. POTTS.

Mr. Potts was born July 10, 1858, in Hampshire county, West Virginia—then Virginia. Trained under pious parents, his early life was in great measure exempt from noxious atmosphere, and unfolded without the rank weeds incidental to poisonous air. The bent was toward the right; the conscience was educated in this direction. Early, therefore, and constantly was felt "the hand of Him who overrules," directing him toward the accomplishment of His designs—in his case, the work of the ministry. To use his own words, "I was always impressed with the thought that it was my duty to preach."

From the "garden" of a man's life, in a sketch, there must needs be "thrown over the wall" only the flowers that are strongly marked by change. From these, and the common constitution, we can, in a measure, "see the garden itself." Yea, we penetrate, in some measure, into the "solitude" of one's personality.

The first point we notice was in his fifteenth year. Then the "new life" began. At

this time he was converted—old Conquest church, in Accomac county, being the place. The year thereafter he entered Randolph-Macon College, where he continued till nearly graduated, deterred from taking his degree by the unhealth of his eyes. A striking characteristic of him as a student was his manly bearing, not stooping to the little or the mean. His motto seemed to be that character is the “measure of the man.” He was not frivolous, but genial; not brilliant, but possessed of a good mind; not haughty, but dignified and self-respecting.

After leaving college, the question, “What shall I do?” presented itself in earnest. With the impression we have stated, and with a consciousness of the holiness and of the necessities of the minister’s calling, he was kept back from entering upon the work. He “wanted to solve the problem of a divine call before engaging in so great and responsible a work.” “Finally the question solved—doubt vanished, and I set myself to work.” These are his words. He entered the Conference on probation at its session of 1883, in Portsmouth, and has been regularly advanced to deacon’s and elder’s orders.

He is self-maintaining, not self-assertive; dignified, not cold; social, not gossiping or presumptive.

As a minister—in aim, he has the purpose of the message at heart; in style, he is clear, forcible, practical, with a leaning toward the ornamental; in manner, he is deliberate, firm and free to a great degree, for a young minister, as well in thought as in gesture; in voice, he is pure and sonorous.

In his ministry he has occupied the following works: Essex Circuit, three years; West Lancaster, one year; Charlotte, two years. On each of these charges his efforts have been blessed with many conversions and with the love and respect which follows the true minister of God. His present appointment is Asbury Station, Norfolk.

He has had the sore sorrow of life—the death of a lovely and loved wife.

REV. WILLIAM F. HAYES.

He is the son of William Thomas and Athalia Hayes; was born in Brandenburg, Meade county, Kentucky, May 11, 1857. During the dark and troublous days of 1864 the family moved to Gloucester county, Virginia—the native place of his parents—where, soon after, his father died.

He was converted when about sixteen years old, and united with Bethlehem church, in Gloucester county, from which place, seven years later, he went forth to preach the Gospel. He was licensed as a local preacher by Rev. Leroy M. Lee, D. D., in the Gloucester Circuit, in 1879, Rev. George E. Booker being preacher in charge; was employed by Rev. George H. Ray, Presiding Elder of Eastern Shore District, to serve on the Dorset Mission in 1881-’82; received on trial by the Virginia Conference at Portsmouth, Virginia, in 1882, and returned to Dorset Mission for the third year; 1883 was sent to Berlin Circuit, where he remained two years; in November, 1885, was appointed to the Wicomico Circuit, remaining there two

years; from the Conference of 1887 he was sent to Accomac Circuit, his present field of labor, where he is serving his second year.

November 5, 1885, he was married to Mrs. Emma V. Woolford, of Dorchester county, Maryland.

Mr. Hayes was ordained deacon by Bishop Keener in Lynchburg, Virginia, November 16, 1884, and elder by Bishop Granbery at Norfolk, Virginia, in November, 1886.

His weight is one hundred and thirty pounds; height, five feet ten and a half inches; broad shoulders and form as straight as an Indian; hair dark; eyes gray and deep-set in their sockets; features clear-cut and impressive; complexion rather sallow than otherwise. The whole exterior is but the index to a heart that is as true as steel and as affectionate as that of a child.

He is every inch a Christian gentleman, ever scorning to do anything that has the shadow of meanness connected with it. He is a friend to all men, hating the sins of the wicked, but loving their souls for Christ's sake.

As a preacher, he is logical in plan, clear in statement, pure in language, earnest in spirit, sound in doctrine and graceful in delivery. Sometimes his mind flashes out in brilliant imagery, leading his hearers to the very threshold of heaven itself. He is original and natural in the delivery of his sermons. Those who heard it, will long remember his "horse" illustration, used in a sermon on "Skeleton Christians" at the Bucktown camp-meeting a few years ago. There was a mighty shaking "among the dry bones" under the influence of that sermon.

Withal, he is a student, and brings out of his study into his pulpit the pure Gospel, illustrated with things new and old. He uses books to advantage; not to copy, but to aid in the suggestion of ideas and the arrangement of thought. The cause of God prospers under his management, and many souls are converted from the error of their ways and added to the Church of the living God.

REV. EMMETT E. HARRELL.

Mr. Harrell began life in Gates county, North Carolina, April 22, 1858. His parents were Lemuel R. and Mary E. Harrell. He was born again in 1874. He came into our Conference in 1883.

He has served East King and Queen, one year; Chatham, two years; South of Dan, two, and is now in his second year on Newsom's.

He is five feet eight inches, weighs one hundred and sixty-five pounds, light brown hair and blue eyes. He was married in 1885 to the daughter of a preacher in the Mississippi Conference. They have two children.

Mr. Harrell says, "There is nothing important in my life." There never was a greater error. The life of any minister, if as steadfast, straightforward and devoted as that of Harrell's, must have an imperial interest. He may not have had a trumpet blown before him or

gained titles, but the books of God have the records of deeds whose influence will reach through the æons. This volume testifies how the pastors of chapels have found boys and fetched them to Jesus, and they have sounded out the glad tidings in steepled churches in great cities. Nay, verily, shall not the man who, with God, saves one soul be counted greater than he who takes a city—than the victors in the decisive battles of the world? Harrell, in his modesty and humility—for he has both, willing to wash the feet of the saints—cannot see how his work is worth a place on these pages. God has put down and published service inferior to the faithful labors, vigilance and sacrifice of Emmett Harrell. None are more careful to direct each step to the path of duty.

Holding it as an honor to aid in keeping in “everlasting remembrance” the lives and labors of God’s servants, we number among the band, worthy of mention, E. E. Harrell.

Many do him praise; many yet will be blessed in him. Watson and C. H. Green brought him to Christ; he will bring others.

REV. EDGAR POE PARHAM

This Methodist of a Methodist was born in Sussex county, Virginia, May 14, 1856. His parents, Rev. G. W. S. and Mrs. Mary J. Parham, are yet living at the old home in Sussex county. For a number of years his father has been a local preacher in the Methodist Episcopal Church, South. His paternal as well as maternal grandparents were either Methodists or inclined to that branch of the Christian Church. Young Edgar’s educational advantages were inferior, and he had access to only common schools, attending them irregularly and unsatisfactorily. But he was quite fond of reading, and his father’s library furnished him the literary pabulum he so ardently desired. He read much and rapidly on various subjects. Owing to the kindness and thoughtfulness of the oldest brother, the home was also furnished with good newspapers. Farm work was distasteful and irksome to Edgar, and he never took much interest in plows, although, as a matter of necessity, he had sometimes to toil to make a living.

He was converted in the year 1875, under the ministry of Rev. J. H. Riddick. From a youth he felt called to preach. His neighbors thought that he would preach. When a boy he was called by some of his associates “Parson.” He began to work in the vineyard of the Lord as a superintendent of the Sabbath-school at Concord church; then to hold prayer-meetings and exhort. He was licensed to preach at Concord church October 9, 1880. In the summer of 1882 he was employed as junior on the Middlesex Circuit. In the autumn he was admitted on trial and sent to the Chatham Circuit; in 1883, ordained deacon and “read out” for West Charlotte, remaining two years; in 1885, the Minutes has, “Montross, E. P. Parham,” and ditto next year; in 1886 Parham stood before Bishop Granbery for elder’s orders; in 1887, “West Lancaster, E. P. Parham,” and the same in 1888; in 1889 he was assigned to King William.

God has blessed his labors on all the circuits. The people have been converted under his ministry on every charge.

In appearance, he is tall, not very fleshy; inclined to stoop in his shoulders; has a large nose—Napoleon's sign of force of character; grayish eyes and heavy eye-brows.

His style in the pulpit is animated, and his thoughts flow freely when he is on his feet. He is fluent, and shoots well off-hand. He writes for the press, and seldom without interest.

He was married to Miss Fannie S. Dunnaway, of Baltimore, in August, 1889, and was in great good humor at his luck—so all his friends think.

Parham is popular with his comrades in the Conference and with his circuits. He has a great, royal, princely heart.

REV. WILLIAM R. CROWDER.

Mr. Crowder was born in Halifax county, Virginia, November 11, 1847. He comes of good Methodist stock, his father, Rev. G. N. Crowder, having been long one of the most godly members of the Church. He is a local preacher. The mother is a person of unusual intellectual endowments, and as noticeable in this regard as her husband for his consecration. From this superb lineage of piety and brains sprang their son, a member of the Virginia Conference. He was converted in early life.

During the late war he served in Wright's Battery, entering the army in front of Petersburg before he was seventeen. Here he received a hurt that frequently gives him great pain even to this day.

At the close of the contest he went into secular business; but on hearing, he heeded the call divine by surrendering all to the will of the Master. He was admitted to the ranks of the Virginia Conference, and since his advent into that body has served with great acceptance the following appointments: West Franklin, Patrick, South Patrick, Pittsylvania and Cascade.

In personal appearance, Mr. Crowder is imposing—six feet high and finely proportioned; broad, square shoulders; a head large and symmetrical; forehead broad and high; the cheek-bones are, as in the red aborigines, somewhat prominent, and thus, coupled with measure of head from ear to ear, gives one a hint of the Indian trait—combativeness. But while prompt to face a foe, "beard to beard," he is no less ready to forgive. His eyes are blue, clear and tender; his nose is delicate and well-chiseled, indicating a refined character. In repose, his face is thoughtful, not to say severe; while in speaking it is mobile, and depicts emotion in all its varied phases. As a preacher, he is massive, strong and rigidly argumentative. He prefers fruit to flowers; points to periods. His ardor of conviction and logic kindles into genuine, burning eloquence without the aid of the volatile and explosive tropes of a camphene and clap trap rhetoric.

As a pastor, he is decidedly popular, without being compelled, as it were, to purchase it at the expense of the dignity of his high calling. His moral courage is of heroic type,

and he attacks fearlessly the special sins of the day by name, and not by implication. He will be felt, no matter where he may be sent, and will always be a positive, and not a negative, quantity in the equation of Methodism.

REV. JOHN T. BOSMAN

Mr. Bosman is a Marylander, and was born, in 1862, in Somerset county. While only a small boy his parents moved to Norfolk, where they still reside.

After passing through the schools there, he was sent to Randolph-Macon College, where he remained five years, and then joined the Virginia Conference. His first charge was at Atlantic City, Norfolk county, Virginia—a new charge—serving two years. He added about eighty members to the church. His next work was at Newport News, Virginia, also continuing two years. He built a handsome church. His health suffered, and he was sent to Salisbury, Maryland—his present charge.

He is a man of medium stature, his height five feet six and a half inches, while his average weight is one hundred and thirty-five pounds. He is a decided brunette, with deep-set eyes of soft brown, which flash with enthusiasm or sparkle with mirth. A forehead of alabaster whiteness and teeth noticeable for their regularity and beauty catch the eye. His manner and speech among friends are free and racy, yet dignified; his voice soft and full, though firm and positive; his gestures few, but expressive; his imagination brilliant; his language choice, and his articulation distinct. He speaks with freedom, and is never puzzled for a “next word.”

He was married, on December 25, 1888, to Miss Mamie Le Cato, daughter of L. Thomas Le Cato, of Virginia. They are both popular, and make friends wherever they go.

REV. JAMES W. HOWELL, A. M.

Brother Howell started when near his majority, a country lad, on an evangelical tour in the counties near and north of the upper James. A great revival spread. The Lord greatly honored him and his co-worker, Campbell. It was unusual for youths to set out on such expeditions, and drew attention. Mr. Howell then spent five years and a half at Randolph-Macon. Ill health held him back from his college degree when in sight. He

entered the Conference in 1884 and served two years in Boynton; located in 1886 and entered Princeton Seminary. The degree of A. M. was conferred by Princeton College in 1888. He graduated from the Seminary in 1889. He was admitted into the Conference as local deacon in 1889, and is now stationed at Martinsville, where over a hundred and fifty converts have been numbered as these pages go through the press.

Mr. Howell years ago gave proof of his gifts and graces for the vocation of a minister, especially in persuading men to a better life. During his student years he sought occasion to call men to repentance. On the threshold of his Conference career, he has seen three thousand souls converted. His sermons are well constructed and of best material. His zeal, discretion, ability give him a great leverage in conducting the affairs of the Church. He makes friends by the fireside, who, seeing his walk and conversation, cleave unto him.

Mr. Howell has advantage in personal presence, intellectual face and easy grace. His usual habit is a serious silence in general company. He is about thirty-two years old. Amherst county is his birth-place.

REV. THOMAS N. POTTS, M. A.

This son of a venerable minister of the Virginia Conference has the deep, rich native soil on which he has grown up a tree of knowledge which will give nourishing fruit and protecting boughs for the years to come. He has enjoyed exceptional advantages in education and used these favors of fortune to fit himself for his great commission. The Church expects much of him, and will, without doubt, reap from his sowing. He stopped to whet his tools. They had steel, but needed the emery wheel to bring them to edge and swifter use. He is beginning his work where he left off, with wider wisdom, better skill and augmented aptness.

He is below medium size and height, trimly built, with a fine development in the frontage of the cerebellum and a breadth of bony caisson for the cerebrum. He is a dignified, polite, cultured gentleman, with the bearing of a scholar. He wears spectacles.

He was born June 1, 1863, in Southampton county, Virginia; converted in October, 1873; graduated from Randolph-Macon in 1882; entered the Conference in 1884; left in 1886 to attend Princeton Seminary; was graduated from the Seminary in May, 1889, and from Princeton College in 1889; received the Master of Arts from the University of Wooster in 1890; re-entered the Virginia Conference in 1889, and is stationed at Berlin, Maryland.

REV. JOHN LEAKE PRIBBLE.

Amherst has sent out clever men into the ministry. Our Conference holds in good value certain sons of this noble county. Pribble reckons it his native place. His age, on February 14, 1890, is thirty-two. His parents were J. R. and N. J. Pribble. He was "born from above" in October, 1877. He was educated at Randolph-Macon, matriculating in Novem-

ber, 1879, remaining two sessions; preached as assistant on Henry Circuit from January, 1882, till his return to college in the autumn, continuing two years at the institution; in 1884 was received as probationer in the Conference, and served Henry Circuit four years; in 1888 he took charge of East Franklin, where he is now.

He is nearly six feet, and brings down the scales at one hundred and forty. He is a blonde. His face, pleasant in conversation, is serious in thought; his voice in lower keys is agreeable, but not mellow in the higher tones; gestures natural and fit; general manner quiet and easy. He is straightforward and direct, weighing well matters. He speaks to be understood. He has his own opinions. He is without pretension, plain and modest; kindly in disposition. He is married to an intelligent lady—a great gain to himself and his ministry.

The long pastorates of Mr. Pribble show his influence among the people and the good work he is doing. In the counties he has served there are, on all hands, proofs of his fidelity, force of character and the favor of God. He is a blessing to that region.

REV. JAMES A. DUNCAN.

He is the younger son of the late Dr. James A. Duncan, and was born in the city of Richmond in 1863, his father at the time being pastor of the Broad Street Methodist Episcopal church of that city. His mother, the memory of whose life and character also lingers as a benediction, was a sister of Rev. James F. Twitty, of the Virginia Conference.

Reared among associations the most refining and passing much of his earlier life at Ashland, while Dr. Duncan was President of Randolph-Macon College, he enjoyed superior educational advantages. For a brief period he engaged in mercantile life with Messrs. Thomas Branch & Co.; but fixing upon the ministry as his calling, returned to college to finish the theological course; joined the Conference in 1884; was ordained deacon by Bishop Granbery at the Conference in Norfolk in 1886, and received into full orders as elder by the same Bishop in 1888.

He is twenty-six years of age, and in personal appearance, manner and general carriage is not unlike the senior Duncan; and those who were the intimate friends of the latter say that some word, tone of voice or gesture of the younger man often calls to mind the presence of his lamented father. He is of medium height and compact form, complexion inclined to ruddiness, with face smooth-shaven and features strongly marked and expressive. Genial and courteous in the social circle and of cheerful disposition, he is the most companionable of men. Without frivolity, a vein of genuine humor often enlivens his conversation; and being, withal, an ardent lover of music, as well as of art, he is ever a welcome guest in the homes he visits. He has the rare faculty of adapting his moods to any company or gathering, and is equally at ease, whether mingling with the young in their innocent recreations or enjoying profitable converse with the more astute and sober-minded.

As a pastor, he is faithful, and endeavors in his visitations to be of material benefit, car-

ing especially for the needy of his flock. His manner in the pulpit is easy and graceful; he speaks rapidly, with the motion of thought and feeling, growing animated, but never ranting nor boisterous; and never fails to engage the attention and hold the interest of the audience throughout—no heavy eye-lids droop under his utterances. He speaks very distinctly, possessing a voice rich and full, and under excellent command; and he gives attention to its cultivation, while he ignores the artificial graces of declamation. Regarding the human voice, under proper culture, a God-given instrument of power with the Christian minister, he holds it to be capable of wonderful improvement, and gives fair promise at no late day of being almost a model as a master of elocution.

In the preparation of his sermons he is studious and careful, sometimes writing them out in full, but most frequently in mere skeleton form; then, having passed over the whole subject in thought, preaches without the aid of note or manuscript. He is a diligent and systematic student of the Word, believing the Bible to be its own best commentary, and by comparing Scripture with Scripture, lets shine upon his theme all possible light from the sacred pages. "In whatever branch of literature I may be deficient," he once said to a friend, "I must know this book." He is fond of the scientific works of the age—only in so far, however, as they may be helps in his work, and show the Creator as the God of reason as well as of revelation.

His sermons are original and striking in their treatment of the text, yet always practical and objective, and unusually clear in analysis. They contain many apt Scriptural quotations—used not for the purpose of occupying the time, but to illumine the way for thought—and metaphor and illustration and appeal, as all move toward the focal point of the text, the central idea of the discourse. They are not essays on popular topics nor attempts at brilliant oratory, but rather deep spiritual truths from the Divine Word, clothed in language chaste and simple, but at times highly ornate, and reaching a marked degree of fervor and power—an inspiration to the hearer, stimulating the mind to action, convincing, converting, edifying. They are not beautiful collections of flowers, causing a transient delight or exhaling only a passing fragrance, but a rich aroma, pure as the dew of Hermon and fresh from the "garden of the Lord."

He began his ministry with the text, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake"—and it has been his constant aim to continue in the spirit of these words.

He has had only two appointments. On joining the Conference he was sent to Centenary church, Norfolk, Virginia—then one of three mission charges inaugurated by Granby Street church—and during his pastorate of three years had the pleasure of seeing his church, under many unfavorable surroundings, grow to be an independent station. It is now a thriving congregation, in charge of Rev. R. N. Sledd, D. D., with a new church edifice erected.

He was married during his residence in that city to Miss Lizzie Duncan Watts, daughter of a former parishioner of his father.

In 1887 he was appointed by Bishop Key pastor of the church in Boydton, Virginia—the old seat of Randolph-Macon College—where he is now pleasantly located, serving an appreciative and cultivated people.

REV. JOHN T. PAYNE.

Of the many who have entered the ministry of the Methodist Episcopal Church, South, few have been called upon to bear severer conflicts with conscience than the Rev. John T. Payne, and very few, through such conflicts, have risen to higher faith in Christ or more abiding comfort in the Gospel he now preaches to others.

The subject of this notice is a son of Thomas E. Payne and Louisa J. Stiff, and was born in Richmond county, Virginia, in August, 1851. From his earliest recollection he had "steadfast faith in Christ as his Saviour" and in being called to preach the Gospel. At thirteen he made a public profession of religion and united with God's people at Union, King George county. When fifteen years of age he started with his uncle, Rt. Rev. Bishop Payne, of the Episcopal Church, as a missionary to Africa. On reaching Philadelphia, however, he was advised by his physician not to undertake the trip, as the climate of Africa would be too trying to his constitution.

He then entered the Episcopal High School near Alexandria, Virginia, where he was chiefly educated. When eighteen he became greatly troubled on the subject of "election," abandoned the idea of preaching, and began to teach and to study law. Under Professor Minor, at the University of Virginia, he completed the law course. For several years he practiced his profession under the abiding conviction, "I must preach, or be lost." In 1879, unable longer to stifle the voice of conscience, he was licensed a local preacher. In 1883 he was ordained by Bishop Kavanaugh, and sent as a supply to Spottsylvania Circuit. At the session of 1884 he was admitted on trial into the Virginia Conference and sent back to Spottsylvania Circuit, where he remained three years; in 1887 was sent to King and Queen Circuit; in 1888 was, by Bishop Granbery, in Portsmouth, ordained elder, and returned to King and Queen Circuit.

Through all these vicissitudes he has remained unspotted from the world. Singularly pure in spirit, devout in life, earnest and faithful, no better laborer toils in the Master's vineyard.

REV. CHARLES H. MCGHEE.

Mr. McGhee is a native of Bedford county, Virginia. Born June 6, 1860. He was converted at the age of seven years, under a sermon preached by Bishop David S. Doggett. When he was ten his parents moved to Lynchburg, Virginia, that their children might enjoy better school and church privileges. Young McGhee joined Court Street church, in that city, at the age of twelve years. He graduated from Lynchburg High School in 1877,

and from then till 1880 he was engaged in business in that city. He attended Randolph-Macon College three years.

He served the Mathews Circuit (Virginia Conference) one year as a local preacher, and joined the Virginia Conference in November, 1884.

In height, he is five feet ten and a half inches; weight, about one hundred and fifty-five pounds; complexion, light; hair, light brown; eyes, dark gray. His general manner is quiet and dignified, but cheerful and pleasant; the expression, thoughtful and weighty; his voice, clear, strong and attractive.

As a preacher, he is fearless, bold, aggressive, fervent and eloquent. His sermons carry with them earnestness, pathos and conviction. In preaching, he presents his subject with clearness of thought, and builds, as he advances with his theme, a superstructure of truth which at once appears in beautiful and brilliant architecture, enduring in its foundations. His adaptability to the itinerancy shows that he is bred to the science and skilled in the art of preaching and pastoral work. By his genial and gentlemanly Christian deportment, he makes friends wherever he goes, and combines in his character that humility of soul and purity of heart which make him the loved and honored guest of the humble as well as the high in life.

On November 15, 1887, he was happily married to Miss Laura E. Norris, of Culpeper, Virginia—a beautiful and highly-accomplished Christian lady—whose noble spirit of self-sacrifice and consecration to God's service makes her a worthy and fit successor of that multitude of honored and devoted women whose heroism amid the trials of the itinerancy and devotion to God, as votaries of our heaven-born religion, have from time immemorial demonstrated the wonderful influence of God's handmaidens in the great work of saving souls.

Brother McGhee, though young in years, is now a useful and successful preacher, and will in the future, should he be spared, accomplish a great work for the Church.

REV. THOMAS J. WRAY

He is a young man of fine physique and imposing personal presence; is about six feet in height, well proportioned, and weighs from one hundred and seventy-five to one hundred and eighty pounds; dark complexion, mobile features, and has a clear, ringing voice, admirably adapted to public speaking. He is genial and affable in society, and is generally a favorite with those who become intimately acquainted with him.

His mind is quick in its action, and often his best thoughts are those which flash out when the subject is first presented to him. His receptive faculties are generally on the alert, and he learns as much, or more, from nature and observation as he does from books. His sermons often astonish by their range of thought and force and beauty of diction. There is melting, moving power in his appeals, and many are "cut to the heart," brought to their knees and to Christ. His success in revivals is remarkable. As many as one hundred and

fifty have been converted on small circuits. He has wonderful gift in prayer. His words flow freely while his heart glows and swells with intense fervor. Few men of his age in the Conference have had more souls converted under their ministry. His individuality is distinctly marked. He does his own thinking, and, when convinced that he is right, yields to no man.

He was exceedingly fortunate in his marriage. His wife, Miss Nora C. Shackelford, of Gloucester, is a lady of rare personal attractions, culture and piety. She is as well qualified, probably, for the itinerant life as any lady in the Conference. With the blessing of God, great usefulness awaits him.

Mr. Wray was born in Greenville county, Virginia, October 29, 1858; his parents, B. A. and M. J. Wray. He was converted at his father's fireside during family prayer, conducted by his brother, the Rev. George W. Wray.

From boyhood he had a desire to preach, and was licensed at Round Hill church, on Hicksford Circuit, and came into the Conference on trial in 1884, serving as junior on Gloucester three years; Berlin, one year; Fox Hill, one year, and is now serving Boykins Circuit.

REV. THOMAS G. PULLEN.

Medium height, compactly built, massive forehead, calm eye, intelligent and thoughtful countenance, deliberate in action—indicative of self-poise—he impresses one at once as no ordinary man. His voice, naturally good, has been cultivated by assiduous practice until its modulations are of unusual compass and sweetness. His mind is of the higher order—subjective, philosophical, logical in its operations. He discusses great principles instead of naked facts—tries to get down to the bottom of things—and presents them to his auditors with such clearness of statement, force of argument and aptness of illustration as to win victories for the truth. Having had good educational advantages at academy and college, and teaching school for years, and, still keeping up studious habits, he is destined to take a high stand as a minister of Christ.

It is difficult to say in which department he excels, whether in the pulpit, pastoral work or building houses of worship, he shows such aptitude for them all. When in charge of Cobb's Island Mission, his first charge, he was instrumental in having built (doing much of the work with his own hands) two creditable edifices, one on Hog Island and the other on Cobb's Island, amongst poor and helpless people. On Berlin Circuit, at the third Quarterly Conference, he was appointed on a committee to build a church at Campbelltown, and, by his push and management, the house was nearly ready for service by the fourth Quarterly meeting. Indeed, religious service was held in it at that time.

Gracious revivals and many conversions attend his labors and the Sunday-schools flourish. Cheerful in spirit, gentle in manner, yet reasonably reserved, fluent and entertaining in conversation, sympathetic in feeling, he is a great favorite in the social circle with both

young and old; seems as much at home with the cultured and refined as with the plain and simple. He goes as far as any man we know in being "all things to all men" without sacrificing ministerial propriety or principle.

His wife, the daughter of Rev. J. W. Hildrup, of the Virginia Conference, is as near what an itinerant's wife should be as one often finds. Attractive in person, cultivated in mind, refined in manner, obliging in spirit, cheerful and hopeful, and consecrated to God, she scatters flowers along his path and makes hosts of friends wherever she goes. Fortunate the Methodist preacher who has such a "helpmeet."

The subject of this sketch was born in Bedford county, Virginia, October 20, 1854. His father is a deacon in the Baptist Church and his grandfather was a Baptist preacher. His mother is a Methodist, and, as is often the case, the son followed the mother. She was a Miss Walker—a family well known in Virginia Methodism. He was converted at the early age of fifteen, and joined the Church in his seventeenth year; became a public-school teacher at twenty, and continued to teach for three sessions; then entered High School at Sunnyside, near Liberty, Virginia, and continued a student until his twenty-fifth year, the last of which acting as teacher. In 1879 he entered Randolph-Macon College, and remained three years. He stood high as a student and in the affections both of the Faculty and his fellow-students, and his first year there he was chosen by the Washington Literary Society to represent it as its first debater in the annual debate. He was selected by the same society, as first orator, to represent it at Commencement. The first honor he accepted, the second he declined, owing to the pressure of studies.

He took work under the Presiding Elder of the Eastern Shore District, and in June, 1882, was sent to Cobb's Island Mission. There he remained four years, and did much to uplift the plain, simple and much-neglected people of the islands. They will highly appreciate his self-denying service and tenderly love him till life's latest day. In the fall of 1885 he was sent to Berlin Circuit, in 1886-'87 to Atlantic, and in 1888 to West Point. In all these fields he quitted himself like a man—every interest of the Church prospering under his labors. He was ordained local deacon at the Richmond Conference, in 1883, by Bishop Kavanaugh; admitted on trial at Lynchburg in 1884, and ordained elder in Portsmouth by Bishop Granbery in 1888.

REV. EDGAR H. ROWE.

Mr. Rowe is a gentleman of piety and polish. To his superior natural endowments he has added the culture of school, college and university. He is genial and engaging in conversation, and in the pulpit thoughtful and instructive. To hear him, is to learn that he is a man of thought.

Mr. Rowe was born on September 17, 1857, in the good old county of Westmoreland, Virginia, his father, the Rev. J. G. Rowe, at that time having pastoral charge in that county. A year or so after the war his father removed to Bowling Green, Virginia, where the family

has lived ever since (except a short sojourn in Ashland), thus enabling the subject of this sketch, though the son of an itinerant minister, to know and to enjoy a settled home.

In his early youth Mr. Rowe gave his heart to God, and while yet a school-boy the impression that he would become a minister was strongly made upon his mind. This impression, however, was not kindly fostered, in view of his high sense of the responsibility of the ministerial office, to say nothing of his tastes for a life in the class-room.

In the best private schools Mr. Rowe received his first instructions, and as the years wore on he pursued his studies at Randolph-Macon College, at the University of Virginia and at Princeton, New Jersey. The last-named institution of learning he attended after he became a preacher, and withdrew temporarily from the active pastorate for this purpose.

In 1879 Mr. Rowe was licensed to preach by the Bowling Green Quarterly Conference, Rev. L. Rosser, Presiding Elder. He, however, did not enter the Conference until the year 1884. This Conference met in Lynchburg. His first appointment was to the pleasant college town of Murfreesboro, where he remained for two years, doing effective and valuable work for the Church. It was at the close of these two years in Murfreesboro that he went to Princeton, where he remained but a short time, as his health was not good. On his return to the Conference in 1886 he was appointed to Boydton Station, the seat of the old Randolph-Macon College, where he remained for one year. At the next Conference he applied for and secured a supernumerary relation. The reason for this course lay in his increasing ill health. For years Mr. Rowe had been a great sufferer from dyspepsia. This malady had thwarted his every plan for great achievement in work, so that finally, by the advice of eminent physicians in New York, as well as in Virginia, he retired from the active work of the ministry. Under these circumstances he entered upon the work of teaching in the Bowling Green Seminary, and in July, 1888, assumed control of that institution of learning. In this post of duty Mr. Rowe is serving the Church well.

Mr. Rowe has been twice married. In 1881 he was married to Miss Emma B. Scott, of Bowling Green, who died in 1884; in August, 1888, he was married to Miss Mary Winslow Shaw, of Elmwood, Massachusetts.

REV. WILBUR F. DAVIS.

He is entitled by descent to be a Methodist minister. His great-grandmother was the first Methodist in Gloucester county, whither she moved from Isle of Wight county. Her husband, John Davis, afterwards became a Methodist preacher. His two brothers, Philip and Stephen, were also Methodist preachers. Stephen, a noted member of the Virginia Conference, died of yellow fever in Norfolk in 1795. John Davis' son, William S. Edwards Davis, was a well-known local Methodist preacher in Gloucester for years. His son, Joseph H. Davis, was an active member of the Virginia Conference for forty-three years. Thus Wilbur was raised in the Conference, having often, when a small boy, traveled the district

with his father. Wilbur's mother, when young, was the first convert in a large irreligious family of Episcopal proclivities. She at once joined the Methodist Church and erected a family altar in her chamber with her sisters.

Wilbur was born May 29, 1839, in Newberne, North Carolina. While yet at college he experienced a call to the ministry. This he put off, mainly through fear that the impression was occasioned only by the fact that his mother had dedicated him to the ministry from earliest infancy. The war intervened. He served in the army and spent some time as a prisoner in Fort Delaware. He taught school a number of years. He yielded to his call, and was licensed to preach November 5, 1876; took work under the Presiding Elder as pastor of Westmoreland Circuit the latter half of 1879, by request of the Quarterly Conference, after his father's death; and in February, 1885, at Floyd Street, Danville; entered the Virginia Conference in November, 1885, and has served four years at Martinsville; was ordained deacon in 1880, and elder in 1885. He is now stationed at Culpeper.

Mr. Davis has enjoyed superior educational advantages and used them diligently. He is well furnished by training and preparation for the proclamation of the Gospel. He is a student. His parishioners are fed with ripe and nourishing food. His discourses have weight. They would not be tossed upward by the opposite scale if the sermons pronounced before thousands and printed for tens of thousands were balanced against them. The prancings, play of voice and attitudinizings that catch the crowds are beneath him. He would not stoop to win the smile of the "groundlings." To the wise, serious, cultured, he brings what they crave—the "grapes of Eschol." He gathers the great clusters. He is an expounder of God's Word, making the people to understand.

He has a massive head—Websterian. His presence assures you of a person of no mean powers. He is a man of simple ways; dignified, without stiffness, coldness or curtness. He is genial, genuine and sincere. His heart is in his calling. He is knightly and brave for God, loving towards his brethren and devout. He continues a widower.

REV. JAMES D. FORKNER.

Rev. James Daniel Forkner was born in Surry county, North Carolina, June 23, 1861. He was educated at Hamilton Institute, Mendota, Virginia. At sixteen years of age he was converted; at seventeen he joined the Church, and was licensed to preach, August 25, 1882, on Mendota Circuit, Holston Conference. In 1884 he moved to Mount Airy, North Carolina, and in 1885 was recommended by the Quarterly Conference of Mount Airy Station for admission into the North Carolina Conference, and, having passed an approved examination, he was immediately transferred to the Virginia Conference, and appointed to Patrick Circuit, continuing four years. He is now on Halifax.

Mr. Forkner has a kind and pleasant face. His hair is light, his complexion fair, his eyes blue, and his weight about one hundred and fifty pounds. He is possessed of a quick, easy, yet dignified deportment.

Mr. Forkner is a man of very decided grit and pluck. In his vocabulary there is no such word as fail. His efforts to acquire an education and his struggles to overcome difficulties which, to the majority of men, would have seemed insuperable, have been heroic. In spite of untoward circumstances in youth, he has, by hard study and native endowment, signally triumphed and risen to an honorable position in his Church. He is always ready to give a reason for the faith that is in him. He has the courage of his convictions. His mind is strong and well equipped. He is a capital preacher, dividing the Word with readiness and enforcing it with vigor and clearness. His sermons are sound, direct and practical. He manages the affairs of his Circuit with energy and discretion. He is faithful and popular. Many have been converted under his ministry. He has acquitted himself well. A future of much promise and usefulness awaits him.

REV. VINCENT W. BARGAMIN.

Mr. Bargamin is a native of Richmond. He came to the ranks of the Conference from Centenary, of this city—a church which has sent many a boy to the pulpit to bless the people. He enlisted in 1884, and has gone forward with a steady step in the line of duty, quitting himself well of whatever work was committed to his industry and fidelity. He had in his keeping the interest of Methodism on East King and Queen for years. He served Dorchester three terms, and is now the coadjutor at Eastville and Cape Charles Mission.

He has many advantages in his physical make-up. He is in weight and height of good proportions, firm in limb, erect, and of exceptionable completeness in form and features. His hair is jet, eyes blue; wears a mustache of light brown color. His face invites confidence, and is well chiseled.

He is a young man of unusual promise modest, ready for every good word and work, and ambitious to be accepted of his Lord.

REV. NICHOLAS H. ROBERTSON.

This native of grand old Bedford was born of Nicholas W. and Sallie E. Robertson, September 17, 1860, in Bedford county, Virginia. He saw the world first in front of the majestic Peaks of Otter. While a mere boy he was dedicated to God in baptism by devout parents. Their godly influence made a deep impression on his young heart, though he did not



Yours Fraternally
R. J. Wilson



Yours Truly
W. G. King



Very truly,
W. F. Davis



Yours Brother in Christ
O. L. Martin



Yours Fraternally,
W. H. Robertson



Sincerely,
C. H. Mather



Yours Fraternally
Geo. P. Rogers



Yours Truly
Geo. L. Butler



Yours Fraternally
Thos. L. Butler



Very truly yours,
E. M. Davis



Yours Fraternally
W. Daniel Rucker



Yours Truly
Thos. J. May

give himself to God till the age of sixteen, at a camp-meeting at Bethlehem church. He had deep convictions of a call to the ministry, but resisted awhile. Finally he decided for duty, and entered Randolph-Macon College in the fall of 1879, graduated in 1883 with the A. B. degree, but continued two years, barely missing Master of Arts by ill health; was admitted as a licentiate, in 1885, and stationed at West End Manchester—hindered, however, by disturbed health. In 1886-'88 he served Chatham Circuit. The Lord blessed his labors with many conversions. In 1888-'89 he was pastor on the South of Dan, and is now in charge of Charles City Circuit.

In 1888 he made happy choice of a wife in Miss Walker, of Lynchburg.

Mr. Robertson has a good presence, refined manners and a cultured mind. The future, under a kind Providence, will open wide usefulness to his activity and energy.

REV. GEORGE H. McFADEN.

He was born in Dorchester county, Maryland, January 14, 1859. In the twelfth year of his age he gave himself to Christ, made a public profession of his faith, and united with the Methodist church of his native town.

Mr. McFaden, or "Mack," as his near friends call him, is of medium height and slender. He is dignified, but affable in manner. As a preacher, he is sound, impressive, and at times truly eloquent. His manner of speaking is rapid, and marked by an earnestness which inspires a strong belief in his sincerity and deep conviction.

He joined the Virginia Conference in 1886, and was assigned to Oaklette and Bethel as pastor. He served Prince Edward two years, and is now in charge of Cartersville Circuit.

He is recognized as a genial, consecrated and charming man in the pulpit or in the home circle. He has the good fortune of an admirable wife.

REV. ROBERT H. MULLEN.

In Fredericksburg, Virginia, May 19, 1834, Mr. Mullen saw the light of this world. His mother, though a Baptist, had him baptized when he was seven years old by Rev. John Kobler. He has still a distinct recollection of all the circumstances of the event. At fifteen years of age, desiring to assist his widowed mother, he declined the offer of a classic educa-

tion and the study of law, and went as an apprentice to the printing business. In February, 1852, he left his native place and removed to Warrenton, Virginia, where, in October, 1855, he was happily converted at a Methodist meeting. He resisted the call to preach for years and followed his trade. In his wanderings his membership was lost, and in 1860 he reunited with the Church at Union Station, Richmond, Virginia. He served a part of the war as a private soldier. In 1870 he was licensed to preach at Nicholson Street church, Richmond, and in November was appointed to that charge. As a local preacher, he served Nicholson Street four years; West Goochland Mission, eight years (two terms); Jamestown, two years; West New Kent, one year, and was admitted on trial in 1886. His ministry has been successful in winning souls and building up the Church. His first year in the regular work was on Orange Circuit; his next appointment was Roanoke Island and Dare Mission. He is now in his third year on that charge, which, at the last Conference, took its place among the self-sustaining circuits. From 1874 to 1875 he published the *Sunday-school Record* and was Grand Lecturer for the Grand Division Sons of Temperance. He has held every position in the Church from Sunday-school scholar to an ordained elder in the ministry. He has been twice married: in 1859, to Miss Bowis, of Richmond, Virginia; in 1869, to Miss Mack, of Washington, District of Columbia. He has seven living children by the second marriage.

Mr. Mullen is a self-reliant, intelligent and indefatigable worker. A worn-out field takes on verdure under his tillage. He knows how to instruct the people. Everything prospers under his hand.

REV. GEORGE H. WILEY

Mr. Wiley is a native of Richmond, Virginia; birth, May 8, 1859. His parents were Methodists, and he was reared and trained in that faith. His education was received at private schools. At twelve he came into the Church by conversion under Dr. John E. Edwards, pastor of Broad Street church.

For several years he was in the employ of the Gallego Mills Company as inspector of grain. He was faithful to his employer and popular with his associates. He was not happy, however. He was troubled with a painful sense of falling below the best Christian enjoyment and usefulness. He discovered that a thorough consecration to God involved a prompt obedience to a call to the ministry.

In November, 1885, he was licensed to preach. In November, 1886, he joined the Conference. He served Fifth Street, Manchester, Virginia, two years. He was deservedly popular among all the churches. His labors were blessed to the temporal and spiritual prosperity of the church. His second appointment was to Trinity Station, Lynchburg, Virginia, where he is now laboring with his usual fidelity and success.

By his numerous friends and admirers he is pronounced the very embodiment of energy and piety. He is thoroughly charged with a spirit of consecration to God and a determina-

tion to allow nothing in the range of his control to retard or hinder him in a victorious prosecution of his work. He delivers his message with an unction that tells on his audience. He draws freely from the Bible, and thus enriches his sermons and exhortations with apt quotations of promise and hope, using convincing argument, pathetic appeal and tender persuasion, to which he adds his own personal testimony to the power of God to bless and save. In the social circle he is pleasant and affable. God puts the seal of divine approval on the work of our brother, and even greater success will doubtless crown his future efforts.

REV. OSCAR L. MARTIN.

He is in height five feet nine inches; in weight, one hundred and sixty pounds; in form, erect and splendidly proportioned; dark complexion; face, when in repose, calm and dignified; when in conversation, features animated, with a gentle smile and soft expression; when preaching, often beaming with a holy zeal and intense earnestness. His voice is flexible and strong, and under good control; his gestures, natural and graceful; his general manner is quiet, easy and manly. In disposition he is thoughtful and unselfish; in pulpit work, untiring, courageous and successful; in pastoral work, active, sympathetic and beloved. In fine, in all things, he is "a workman that needeth not to be ashamed."

Mr. Martin joined the Conference as a probationer in November, 1885, serving North Bedford four years, and is now in his first term on Dorchester, Maryland.

The bust engraving on another page certifies to a person of choice traits, firmness, vigor, loyalty. A strong face greets the eye over the autograph of O. L. Martin.

REV. WILLIAM E. BULLARD.

Mr. Bullard was born in Bowling Green, Virginia, February 12, 1855. His parents, Richard Spilsbie and Julia Frances Bullard, were Baptists. His grandfather on the maternal side was Dr. Edwin Lunsford, of Caroline county, and his great-grandfather was James Lunsford, a Methodist preacher who joined the Virginia Conference at the session held in Petersburg in 1788; ordained elder by Bishop Asbury at the Baltimore Conference held in November, 1792. By the Bishop he was sent to Nova Scotia, where he remained three and a half years. His health failing, he returned to Virginia, and located November 25, 1797. It

will thus be seen that, though of Baptist parentage, our Bullard traces back to good Methodist stock on the maternal side.

Rev. W. E. Bullard was converted in a revival, conducted by Rev. T. J. Bayton, in Bowling Green, Virginia. Soon after his conversion he wrote the writer of this sketch, "Woe is me if I preach not the Gospel." Securing such education as he could in Bowling Green, he was licensed to preach in 1883, and in February, 1884, entered Randolph-Macon College, where he remained two sessions. He joined the Virginia Conference held in Norfolk in 1886; was ordained deacon in Portsmouth in November, 1888, and is now stationed at Blandford, Petersburg, Virginia.

Mr. Bullard is a young man of deep convictions and earnest piety.

REV. JOHN W. NICHOLSON.

Mr. Nicholson is a North Carolinian, born in Warren county; thirty years old on March 25, 1890. He is of Scotch-Irish stock; his distant ancestors were Methodists—none near him of that faith. He was educated in private schools; entered the railway service; elected clerk of the county he was in, declined re-election; studied law; edited awhile the *Abingdon Virginian*; joined the Virginia Conference in 1886 and assigned to Middle Bedford; changed to West Bedford to allow a dying saint, John W. Howard, to retain the parsonage of the former circuit. God blessed his work. In 1887-'88, on Cartersville Circuit, had two years of prosperity.

He is a hard worker, and popular, especially among the young. He spends much time in pastoral work. When opportunity offers, he delights in preaching to the negroes, among whom he has had much fruits, to the praise of God's mercy. Sunday-schools flourish, tumbled-down churches are repaired; the hammer and saw are heard. He is a man of perfect health and tireless energy. Mr. Nicholson has a fine face. He wears spectacles.

REV. ERNEST STEVENS.

Among the younger members of the Virginia Conference, and not a whit behind the foremost of his fellows, is Rev. Ernest Stevens, at present pastor of the church in Edenton, North Carolina. He was educated at the University of Virginia, and finally at Randolph-Macon College. His command of apt language suggests careful collegiate training. Gracious

manners, a relish of humor and a personal magnetism insure him a welcome in the social circle; while his earnest, logical and deeply-searching sermons bring him respect and honor. He is a graceful and ready speaker, and while not lacking in willingness to defend and assert the doctrines and tenets of his Church, he is free from that offensive and sectarian aggressiveness which serve only to create denominational prejudice. Not yet arrived at middle age, it is safe to predict, from his pulpit efforts, a superior career. His walk and conversation draw men towards him. Devotion and duty are his watchwords, and with a heart of sympathy and generous impulses he labors among his people, looking for his reward only in the eternal beyond.

Mr. Stevens is a native of Petersburg, Virginia; joined the Conference in November of 1885. His first circuit was South Hanover, which he served two years; his next work was Edenton, North Carolina.

Mr. Stevens, as his portrait shows, has a classic face of unusual regularity of features. His profile is a model of spirited and elegant outlines.

REV. WILLIAM W. SOUTHALL.

Mr. Southall is of a Virginia family that has given to the country scholars, lawyers, statesmen. He is a son of the late Dr. Philip T. Southall, of Amelia county, Virginia, and was raised in the Protestant Episcopal Church, but converted under the ministry of Rev. Arthur C. Jordan in 1884, while Mr. Jordan was on the Burkeville Circuit.

Brother Southall is six feet three inches tall, dark complexion, dark brown eyes and black hair; of a genial disposition, which makes him an ever-welcome visitor, and will help him greatly in the discharge of his pastoral duty.

While his sermons are argumentative, they are so forcibly and gracefully delivered that he holds the attention of his congregation through the entire service. He has been in the ministry since 1887. He is gifted as an orator, and has every prospect of a bright and great future. He is serving Prince Edward Circuit.

REV. JOSEPH G. LENNON.

We put in a few lines data that gauge the man nearer to truth than any general statement. These trophies tell of victories won and of energy, foresight and zeal that know no flagging. He wrought on "hard fields." What sheaves! Who has equaled him? What record outshines the simple story of Joe Lennon?

He was licensed to exhort in 1875; to preach, August, 1877, in Monumental church, Portsmouth, Virginia. He was a local preacher in charge of North Bedford in 1879—built Union church, ninety-six converts; returned in 1880—built Mt. Carmel and gained forty-seven converts; ordained deacon in 1881 and sent to Bedford Mission, when he rebuilt Mount Horeb and commenced a new church—twenty-seven converts; 1882, Fox Hill—repaired church, thirty-one converts; 1883, returned to Fox Hill—built parsonage and had converts; 1884, Roanoke Island and Dare—repaired Bethany and Stumpy Point churches and had fifty-two accessions; sent back—a great year with him, one hundred and sixty accessions; 1886, ordained local elder and admitted into Conference. He had won his spurs. He was sent, for the third time, to Roanoke, and built three churches—one at Croatan, one at Manteo, one at East Lake—and had thirty accessions; 1887, Pasquotank—repaired and carpeted Union and Newbegun, built New Mount Hermon and eighty-three conversions; 1888, received into full membership in the Conference and returned to the same circuit—successful year; 1889, Currituck.

Mr. Lennon, counting the difficulties he has met and overcome, would wear, if the Church decorated men with orders and diamonds, the sparkling cross of the Legion of Honor. God has in reserve better insignia.

REV. WALTER J. HUBBARD

Mr. Hubbard's early life is the story of the boy from the country: while at home, attending Sunday-school and uttering a simple prayer taught of sister or mother; growing up and going to city; led astray by gay companions, yet not sinking into drunkenness or profanity, but after awhile brought to himself—a prodigal. How and when his conscience was stricken of God is worth relating. He was living in the mountain section. At night the carousers would gather in the counting-room of some store. Young Hubbard would play the banjo and his companions dance. God's Spirit found him and smote his heart. "One night while I was in the midst of these wild scenes, a peculiar feeling crept over me. Something seemed to come up out of the floor and throw a shivered spell upon me. I became afraid of a shadow, though hitherto I had gone through the roads by night without fear. I was now afraid to see a coffin or a corpse." He left the region, went home, became deeply interested in the Scriptures, and while reading the Bible before the kitchen fire he came to the sentence, "Believe on the Lord Jesus Christ, and thou shalt be saved." Light shined into his soul and peace was spread through his heart. "It was a happy day for me." He joined Olive Branch church, on Prospect Circuit. The strong desire to save others came upon him. He began, with another young man, to hold prayer-meetings. Souls were converted. This was in 1885. He used the year of 1886 preparing for the ministry. He was licensed to preach October 23d of that year, joining the Conference in November; served awhile as junior on Gloucester Circuit, ceasing from ill health; in 1887 sent to East Halifax—a good year; con-

verts. Located in 1888, to attend Randolph-Macon; came into Conference again in November, 1889, and is serving Henry Circuit. Mr. Hubbard seems bent towards God's service, and with good prospects for usefulness.

He was born in Appomattox on October 9, 1865. His parents were Samuel R. and Ann J. Hubbard.

REV. MILTON L. WILLIAMS.

Mr. Williams was educated at Randolph-Macon, taught school for a few years, served for seven years with acceptability the Christian church of O'Kelly, an offshoot of the Methodists; joined the Virginia Conference in 1887, coming into full connection. He served Berlin Circuit as his first appointment among us. There were over a hundred conversions on his work, church buildings improved, collections in full, and in advance of by-gone years. He served Surry Circuit. A new church has been brought to completion and signs of prosperity are on every hand.

Mr. Williams is a shepherd to the flock, looking well to the souls committed to his oversight. His gentle manners, sweet spirit, earnest piety commend him to all sorts and conditions of men. He is popular. His heart is in his calling. His soul sings in joy while it serves the good cause. His behavior begets confidence. His sermons are showers of manna for the souls of the saints. He has in his face the visible certificate of character, culture, thought and kindliness. The Church has a faithful son in him.

On September 30, 1890, he will be thirty-four. His parents were J. A. and Ellen Williams. Our brother was converted in 1869.

REV. BENJAMIN F. SMITH.

He is from an old Methodist family, and is the youngest son of Downing and Sarah Powers Smith; was born in the county of Greene, September 4, 1848. His mother was a daughter of the Rev. John Gibson, a local preacher who came from Maryland in 1779 and settled in Orange county, Virginia. In this and adjacent counties he preached the Gospel for two-thirds of a century, and reached the advanced age of ninety-nine years, eleven months and twenty-two days. Among the early recollections of Mr. Smith was the reading of the Bible by his mother. Religion was an inheritance.

In his eighteenth year he was converted on his way home from a revival under the ministry of Rev. James O. Moss. His gifts and graces were soon apparent to his pastor and Christian friends. He has been class-leader, local preacher, exhorter. In 1875 he attended Randolph-Macon College, but ill health prevented his return to the college; yet he continued to preach with acceptability. In 1879 he was married to Miss Dunn, of Albemarle county, Virginia. On March 13, 1886, at Leesburg, he was ordained to deacon's orders by Bishop Keener. In 1887 he entered the Virginia Annual Conference as a licentiate, was received without a dissenting voice, and appointed to Mount Pleasant Circuit, on which he served two years. He is now the pastor on West Lunenburg Mission.

Mr. Smith has the look of a man in earnest—and he is. No man is more loyal to Jesus. Under difficulties he has for some years, at his own charges, wrought for the prosperity of Zion. His soul is consumed by zeal for the Lord's House. No hardship, no poverty, no distance, no storm of hail can slacken his energy. Had Methodism a thousand men of the mold, manhood and consecration of our Smith, wickedness could not stand before it. His rugged face is an index of his robust soul. Roman soldier never saluted the eagles with truer devotion than this man of the Piedmont hills as he uncovers in adoration toward the colors of the Crucified.

REV. JAMES O. BABCOCK.

Mr. Babcock was born in Campbell county, Virginia, February 28, 1866. His father, Bradley W. Babcock, is a Methodist steward in Concord Circuit, and his mother a Miss Cardwell. A saintly family of people for generations past.

He was converted in August, 1880, at Bethlehem church, Concord Depot, Virginia, at a meeting conducted by Revs. T. J. Taylor and J. W. Carroll. Two weeks later, while praying God, "What wilt thou have me to do?" he consciously and deeply realized a call to the ministry of the Gospel of Christ. Feeling his weakness and lack of preparation for so great responsibility, he struggled against it for a time. Yet the "Woe is me if I preach not the Gospel" asserted God's claim on him; and by teaching school for about two years and reading under the direction of Rev. W. F. Robins, he was enabled to enter Emory and Henry College at about eighteen years of age, where he remained nearly two years. He spent his vacation and other spare time in preaching with zeal and success. Rev. T. M. Beckham, who at that time was pastor of his home-folks, on Appomattox Circuit (now Concord), manifested a great interest in him. Mr. Babcock will ever owe a great debt of gratitude to this noble man of God.

He was received into the Virginia Conference at Danville—Bishop J. S. Key, presiding. His first charge was West Goochland Mission, where he had a year of success—souls were converted, the membership greatly revived and arrangements made for building a parsonage. On account of chills and fever, he could only remain in this field one year.

On December 22, 1887, he was married to Miss Anna J. Huffaker, a distinguished grad-



Yours truly,
Robert E. Bennett



Yours truly,
Chris F. Jones



Yours fraternally,
W. F. Stages



Yours fraternally,
C. P. Parkhurst



Yours fraternally,
R. H. Potts



Yours truly,
J. E. Moore Reddick



Yours truly,
W. C. Morrison



Yours truly,
E. C. Harrell



Yours truly,
W. C. Bingham



Yours truly,
J. D. Borman



Yours truly,
Henry J. Boone



Yours truly,
J. A. Duncan

uate of Martha Washington College, and daughter of the Rev. J. N. S. Huffacker, of the Holston Conference. She has the rare qualities of mind and heart to make a suitable helpmeet for an itinerant minister, and already displays considerable gift as a writer.

Brother Babcock is of medium height, slight and graceful figure, light hair, large, expressive blue eyes and a classic face of handsome mold. In character, he is approachable, warm-hearted and sympathetic, and quickly attaches people to him. He has gifts of pen and speech, and preaches with great zeal and earnestness, giving promise of expanding oratorical powers. His piety is of a joyous, happy type. He believes in and seeks to diffuse Holy Ghost religion. With unfolding maturity of mind and increase of experience in the deep things of God, we predict for him a successful, useful and happy life in the Master's vineyard. He has served Orange Circuit, and is now on Mount Pleasant Circuit.

REV. ROBERT M. MAXEY.

He is a sprightly man and has a fine address; voice pleasant and well cultivated for a man of his age. He is a nephew of Dr. Sledd, and not unlike him in appearance and manner in the pulpit, though he does not try to copy him or any one else. He is perfectly natural and self-composed for a young man. He is fully given up to his work, and bids fair, if faithful, to attain to a high position as a preacher.

He is happily married to Miss Bradley, and one little boy, ten months old, only adds to the domestic joy of the household.

He attended Randolph-Macon two sessions at his own charges, joined the Virginia Conference on trial at Norfolk in 1886. Matoaca was his first appointment—serving two years. West Dinwiddie is his present parish.

He was converted in 1877, but all through his life the conviction was with him to preach.

REV. HENRY J. BROWNE.

This bright and alert junior does not go beyond one hundred and thirty-five pounds nor over five feet eight. A very sunny face, has Henry Browne. He is married. How could so clever a boy-preacher escape the silken lariats of love? He found his fate and fortune in 1889 at Meadsville, in Halifax county—Miss Gunn.

His parents are Daniel H. and Sallie A. Browne; his birth-place, Powhatan; date, June 6, 1855; converted and joined Church in 1868. He attended the High School at Lynchburg, Bethel Academy and Randolph-Macon.

His first essay at circuit riding was with Rev. J. S. Porter, of the Baltimore Conference. It was a rough experience. There were nine "preaching places," and each must have a two-weeks meeting. Of course, the boy was crippled in voice. The wonder is that the vocal cords were not lamed for life. It was his purpose to join the Baltimore Conference, but his physicians cautioned him to rest. He wisely went to his father's farm and remained for two years in the country. He did not dare to go, with his weak throat, northward for Church work, so, in March, 1884, he took the field again, on East Halifax, joining the Virginia Conference that year, in the winter, and served that charge two years; then North Pittsylvania, two years; Chatham, one year; now Cascade. Ordained deacon in 1886; elder, 1888.

REV. CHARLES W. TURNER.

Mr. Turner is near thirty-three years, and a Virginian by birth. He is a man of medium size, well proportioned and athletic in his make-up; has an easy, quiet manner, is faithful as a pastor and deservedly popular with his people. His sermons indicate careful study and his delivery is vigorous and impressive. Gifted with a full, well-toned voice, he rivets the attention of his audience and earnestly presents the simple truths of God's Word.

He is now serving his third year in the Conference and on Middle Bedford Circuit, where his labors, through Christ, have been abundantly blessed in the conversion of souls and the upbuilding of the Church.

Mr. Turner gains in force and command of his native and acquired powers every year. Work does not stunt him; it makes muscle on the brain and gives quickness to the nerves. He has a future of great promise.

REV. WILLIAM G. BOGGS.

The veteran, Charles H. Boggs, has a successor in this son destined to eclipse, in some degree, his noble father; though to pass him in many high qualities is not given but rarely to men. The boys are brought forward under better auspices than we, whose hair is silvering under the sunset rays. They must surpass in nimbleness and finish. This junior is

modest as he is firm in the faith, and his manly and kindly countenance wins without words.

He was born in King William, December 23, 1862. He had the use of the best schools before matriculating at Randolph-Macon, and he enjoyed a choice opportunity of ingrain- ing his own education by teaching, as Principal of the Graded School in Suffolk, three years.

He was converted during his residence in that town, licensed in 1884, and connected himself with the Conference. He served his first charge, Essex, three years; next, Daniels- town; now, North Bedford. Prosperity has always attended his ministry.

He has a rich color, light hair, deep blue eyes. He is stoutly built. He is a quiet, fixed, steadfast Christian.

REV. JOHN R. TILLERY.

Mr. Tillery is a native of Edgecombe county, North Carolina; born May 31, 1859. His parents were John P. and Anne DeFord Tillery, of Halifax county, in the same State.

When he was a mere child he showed remarkable precocity. At the age of eleven he began lecturing on temperance and kindred themes to great audiences, visiting the chief cities of America on these tours. He spoke before the famous actor, Edwin Booth, and an offer was made of a lucrative position on the stage and promptly rejected.

Mr. Tillery gave his heart to God when he was seventeen years old, professing faith in Christ at his native home, under the preaching of Rev. L. J. Holden, of the North Carolina Conference. Soon after conversion he felt a strong call to the work of the ministry; but his father's great desire was to see his son take the law for a profession. After much thoughtful deliberation, he did engage in that vocation, practicing this profession successfully two years.

In 1882 he came to Virginia, settling in Manchester. He became assistant storekeeper for the Richmond and Danville Railroad, in which position he served faithfully and satis- factorily for five years. He afterwards moved to Richmond, connecting himself with Broad Street church. In the fall of 1887 he was licensed as a local preacher. He was at that time State Lecturer for the Independent Order of Good Templars at a large salary. Feeling a powerful call to preach, he gave up this fine position as lecturer. He entered the Conference in 1887 as probationer, and was "read out" as pastor of Charles City Circuit; in 1888 was returned; in 1889 was sent to Whitestone, Lancaster county, Virginia.

Mr. Tillery is compactly built, of medium height, ruddy complexion, tinged with a light shade of olive; fine head and intelligent features. He is a gifted man, and will make his mark. He forsook all—fortune, fame, applause—for the discipleship of Christ and the promulgation of the message of the Messiah.

In 1880 he married Miss Vaughan, of Richmond, Virginia.

REV. ALBERT A. JONES.

Mr. Jones was born in the county of Surry, Virginia, of pious parents, who trained the boy for God and for usefulness. His education was, to some extent, limited; but by patient industry he has constantly added to it as opportunity permitted, and since entering the ministry has been a diligent student.

He was converted at High Street church, Petersburg, Virginia, in 1865, under the ministry of Rev. J. L. Shipley, and became identified with that church. He was licensed to preach in 1875, and exercised his gifts—proving his usefulness as a local preacher and, as such, acceptable to churches both in the city and country—until in January, 1887, when he was appointed by Dr. Whitehead, Presiding Elder of the Lynchburg District, to Trinity church, in Lynchburg—which he served very acceptably and successfully until the November following, when he was received into the traveling connection at the Conference in Danville and appointed to Wicomico Circuit, Maryland, to which he was returned the third year, and where he is now—1890.

Brother Jones' labors have been blessed of the Lord in the conversion of quite a number of persons, for he is fully consecrated to the work and the Lord is with him. He gives promise of great usefulness in the future.

REV. W. DICKSON MOWER.

Mr. Mower had a sound record among that evangelical body of Christians, the United Brethren. In fact, he came from a preaching family. He has five brothers in the holy vocation. For the eight years he traveled in his Conference the average was fifty converts—four hundred in all.

He was born in Franklin county, Pennsylvania, May 10, 1848; converted in 1867; became a minister in 1873; in 1882 he came to Virginia; two years later became a member of our Church; in 1887 was received into our Conference. He has served Goochland during his whole connection with us.

Mr. Mower is a brunette; average height and weight; kind, affable, deeply sincere, and always succeeds in winning his people to him and souls to Christ. He is registered, in the opinion of observing persons, as a valuable man, and destined to do the Church enduring good. He is married.

REV. CLARKE W. LEFTWICH.

Mr. Leftwich was received on trial into the Virginia Conference in the fall of 1887. He is now twenty-nine years old, but, by reason of his clean-shaven face, would be thought by most persons younger. He is the son of Colonel J. B. and Lucy F. Leftwich. She was the youngest sister of Rev. S. T. Moorman, of beloved memory. Mr. Leftwich, in the opinion of some, bears a resemblance to his venerated uncle, though of much smaller size. His sturdy race is of honorable record.

He is about five feet nine inches in height, and weighs one hundred and fifty pounds. He is of fair complexion, with soft brown hair and clear bluish-gray eyes, which look straight at you, and give you the impression that he is discerning your thoughts. He is genial, humorous and magnetic, and possesses in generous measure the happy faculty of making warm friends. In the religious circle and pulpit he is grave and earnest, showing to all his zeal for the advancement of the Master's cause. His voice is sonorous and his delivery animated, clear and emphatic, possessing the boldness and courage of conviction. His sermons are prepared with anxious care for the good of his charge, and delivered without note or manuscript. His education, though not classical, is fairly up in English literature and general information. He reads much and is observant. Those who know him best think, if his health remains firm, he will grow to large usefulness, if worthy ancestors and personal character count in the result.

REV. CHARLES L. BANE.

He is a Randolph-Macon boy, getting his license, October, 1886, at Ashland, and his send-off into the ministry from the College in November, 1887. He was converted in November, 1875, and joined our Church.

Mr. Bane hails from West Virginia; born in Mineral county, January 6, 1863. His parents were Methodists—George and Sarah Bane. His father was a farmer, with twelve children. Charles was reputed his best field-hand—early riser, brisk worker. He seemed to prefer an axe or hoe to idleness or play. He injured his health by excessive toil.

He was educated at schools at and near his home, standing at the head of his class. He grew fond of books. For six years he taught school in his county. During 1885-'86 he was Principal of the Graded School at Accomac Courthouse. The latter year he entered Randolph-Macon. His society, at the end of the first session, gave him its orator's medal. He graduated with distinction at the second session in Biblical Literature.

His first circuit was Ashland, 1887-'88, where he continued his college course; in 1888-'90, West Hanover—still attending the lecture-rooms.

In height, Mr. Bane is five feet ten; weight, one hundred and fifty pounds; high forehead; open countenance; complexion, blonde. He has strong convictions, but is catholic, withal. His voice is strong and clear, his gestures free and natural, the face, head and body taking part. He is a rapid, straightforward speaker; as Dr. Edwards says, "He goes on." His style is oratorical, but generally simple; though sometimes he may be said to be flowery. In disposition he is kind, sympathetic and affectionate. For a young preacher, he is very popular in the pulpit and the homes of the people. His sermons hold the attention of the audience from the beginning. He is especially noted for earnestness.

REV. JAMES CANNON, JR.

If James Cannon, Jr., does not prove a success, both as a Christian man and as a minister of the Gospel, he will owe an eternal apology to his parents, for few men have ever been blessed with a father and mother more consecrated to Christ, more untiring and fruitful in good works and more devoted to the real welfare of their children than the subject of this free-hand sketch. Their home is in Salisbury, on the Eastern Shore of Maryland, where he was born November 13, 1864.

If he falls short of future distinction as a theologian and a herald of the Cross, it will not be for lack of education. No man in the Conference has had better opportunities of training for his life-work than James Cannon has enjoyed. After mastering the course of eight years at the Salisbury Graded School—one of the best in the State—he spent four years at Randolph-Macon College, from which he was graduated in 1884 with the degree of Bachelor of Arts. He then entered Princeton College and Princeton Theological Seminary, and continued a diligent student for three years, graduating as Master of Arts of the former and taking the honors of a full graduate of the latter institution. In all these schools he was known as a bright-minded student, faithful in all his work, and was numbered with the best graduates that those institutions have sent forth. His equipment is all that careful training can produce.

In August, 1888, he was united in marriage with Miss Lara, second daughter of the late Rev. W. W. Bennett, D. D., and the following fall was admitted on trial into the traveling connection in the Virginia Conference, and assigned by Bishop Granbery to the Charlotte Circuit. He is now stationed at Newport News. He has not yet had time to give full evidence of the kind of work he can do. There is no doubt in the writer's mind, however, that he will prove a success, in the very best sense, as a preacher and pastor, and that all the interests of the Church are safe in his hands. In the delicate and arduous duties of his ministerial office, he is fortunate, indeed, in having the aid of such a wife as Providence has given him.

In physique, Brother Cannon is somewhat slender, and not above the medium height. In health, he is not robust, yet vigorous and active; and the stirring work of the itinerancy in an upland circuit—which was his preference to begin with—may have added to the strength of his constitution. He has a thoughtful face, to which a scholarly cast is added by the gold-rimmed spectacles that he wears. He is genial, loves books, is a lover of good people, has a kind word and helping hand for those who need the one or the other, and will be found a good fellow generally and a Christian gentleman of the first degree.

Of his pulpit abilities the writer cannot speak from personal knowledge; but his hearers think highly of his thoughtful and polished discourses, and entertain no doubt that he will reach honorable distinction as an expounder of divine things at no distant day. James Cannon, Jr., has a future before him, and it is here predicted that the annals of the Virginia Conference will gain lustre in decades to come by his intelligent and devoted labors in the ranks of her preachers and pastors.

REV. C. ROSSER JAMES.

His ancestors for many generations before him were Methodists. His grandfather, Rev. Cyrus B. James, might be styled the founder of Methodism in York county.

Young James—or rather “Rosser,” as he was called—had careful training by his mother at home. Books were his delight. The historical parts of the Bible charmed him. They clung to his memory and influenced his life. The death of his father brought privations and sorrow. His education at schools did not go beyond two dozen months. His application was so thorough and his mind so quick that he became at seventeen equipped for the position of instructor. He was a licensed teacher of York county, and followed that calling until his connection with our Conference.

He is a native of that historic county; born November 18, 1855; converted in 1867, and licensed as exhorter and local preacher. His work in the vineyard has brought fruit.

On November 3, 1888, he was strictly examined in the Quarterly Conference of York Circuit by Rev. J. H. Amiss, who was very agreeably surprised at his knowledge of Methodist theology. He, having the love and confidence of his brethren, was unanimously recommended as a suitable person for the itinerant ministry. This self-surrender was made after a struggle intense in its nature and protracted in its duration. He now feels, “Woe is unto me if I preach not the Gospel.”

He was duly received on trial and appointed to the Buckingham Circuit, where he continues in a successful pastorate.

Mr. James has a face beaming with intelligence, and a forehead broad and indicative of much native brain force. His life shows he has stamina. The training school of the itinerancy will bring out his best elements.

REV. PORTER HARDY.

If "blood will tell," we may look for it to show itself in the life and character of this young man. His father was Samuel Hardy, of Greenville county, Virginia—a Methodist of the olden type and for many years a schoolmaster of no mean order. Porter was born in Brunswick county in November, 1861, and, his mother dying while he was yet an infant, he was committed to the care of relatives living in Dinwiddie county.

He made progress at school, and was ready for college when fifteen years old. His limited means forbade him the advantages of the lecture-room.

In 1877 he became a Christian and a Methodist. He had a call to preach. For years he closed his ears to the divine voice, following secular business, soothing his conscience by the palliative of lack of education. In 1885 he became secretary to the Young Men's Christian Association in Petersburg, Virginia. He went to Florida in 1887, in the same capacity, and intended to join the Florida Conference; but the fever appearing while he was in Virginia on a visit, he entered our Conference in 1888, and was sent to East Halifax. He is now serving Blandford Mission.

Mr. Hardy has light hair and eyes; is of medium stature; has rather a benevolent countenance, which indexes his character. He is genial, and modest almost to a fault—a good boy from the cradle. He has energy and the stuff men are made of.

REV. JAMES H. MOSS, A. M.

Prof. Moss is the son of Rev. James O. Moss and Jennie P. Moss; was born in Greene county, May 28, 1865. He was very early in life the subject of saving grace. In a conversation with his mother, before he was five years old, he gave unmistakable evidence of an intelligent appreciation of the nature and conditions of salvation and his own personal appropriation of the precious promises of the Gospel. Thenceforward his life has been remarkably consistent, ruled by the dictates of an enlightened conscience and commanding the confidence of all his associates.

In his fifteenth year he entered Randolph-Macon College. At this institution he remained a student for four entire sessions, graduating in most of the studies necessary to the A. M. degree. His father becoming Presiding Elder and having his official home in Charlottesville, led young Mr. Moss to enter the University of Virginia, where he was a student three years, graduating in 1887 with the degree of Master of Arts.



Your obedient servant
Jas. O. Salceon



Your brother in Christ
Chas. L. Barn



Yours faithfully
R. H. Jones



Yours truly
Dr. D. Brown



Yours fraternally
Wm. H. Lusk



Your Brother in Christ
Jno. R. Tillery



Yours truly
G. W. Turner



Your friend and brother,
M. L. Williams



Yours truly
J. B. Brown



Yours truly
C. W. Lefferts



Affectionately yours
J. H. Smith



Yours sincerely
Jas. Cannon

After his graduation at the University of Virginia he was appointed to Gordonsville and Orange Station as a licensed local preacher, in place of Dr. Bennett, deceased—which position he filled with credit and profit. From this station he went to Vanderbilt University, and was for one session a student at Wesley Hall, in the Theological Department of that institution.

During all his career at college, and even from early childhood, the one ambition of his life was to proclaim the Gospel. He was received on trial in the traveling connection of the Virginia Conference at the session held in Portsmouth in November, 1888.

He is about five feet ten inches in height; complexion, brunette; of open, manly countenance and stalwart constitution. His mind is mathematical and logical to a high degree, and yet the creative and poetic faculty is by no means wanting. He is intensely original in his conception and, presentation of truth, and, with the acquisition of a wider scope of knowledge, bids fair to become an able and successful minister of Christ.

He is now pastor of Williamsburg Station, in his second year, and has been elected a member of the Faculty of the College of William and Mary.

REV. STONEWALL JACKSON BROWN.

Mr. Brown was born amid the foot-hills of the Blue Ridge, in Brown's Cove, in sight of Brown's Gap, on the thoroughfare from the Valley to the East; along which the intrepid, daring soldier whose name he bears swept with his veteran foot cavalry from his victories in the Valley to his far greater victories in the rear of the besieging armies around Richmond. The boy, born April 8, 1864, comes fitly named, and so far starts well on the journey of life. But at the age of twelve his father dies. He goes to live with a good, honest farmer near Crozet, Virginia, where he learns to feed the stock, work the crops, milk the cows and cut wood—which builds upon his good name a good foundation for an honest life.

Before he was born, near the thriving city of Lynchburg, an old man drawing near unto death, blessed with a large accumulation of wealth, was planning how he should use it for the orphans of his native county, Albemarle. To do this he established and endowed the Miller Manual Labor School of Albemarle. God blessed the gift and, we trust, the giver; and its benedictions, soon after it started its grand work, came upon the head of the subject of this article, who entered the school as a pupil on May 10, 1880. Here he began his work as a student; but owing to his age at the time of entering, he was not long allowed to enjoy the benefits of the school. Upon his withdrawal he began to lay brick for the school. He soon became a first-class workman, earning good wages. In the course of two years he had, by careful management, laid up several hundred dollars. At the age of twenty he was called to the death-bed of his mother. There, as she was dying, he consecrated himself to God. He at once set about his Master's work. With his savings as a bricklayer he entered Emory and Henry College, Virginia, January 22, 1884. He at once ranged his forces on the side of

God and duty. From the start he was efficient in study and in good words and works. He was active in usefulness as a member of the community, of his chosen literary society, of the Young Men's Christian Association and of the Church.

August 22, 1884, he was licensed to preach the Gospel, and without delay he put his soul into his life-work, and his voice, too, so far as his educational duties would permit. He conducted Sunday-schools, prayer-meetings and class-meetings and preached the Word. Day by day, month by month, year by year, he grew in knowledge, force and piety; and, to those who watched his career with deepest interest, his capacity for normal growth was a cheering element of promise.

Smoothly and uniformly affable, kind, upright, industrious, straightforward, capable, faithful, successful, he won and held the esteem and love of officers, students and citizens. Everybody loved Stonewall Brown; and the thoughtful foretold a useful and honorable future, consecrated to the good of man and the glory of God. The lustre of his good name was shadowed by no fleck of cloud. Completing there, with high approval, the full college course, winning several honors, equipped, he went forth to his holy work.

After graduating—June, 1888—he was immediately appointed to Floyd Street church, in Danville, Virginia. At the following session of the Virginia Conference, which met at Portsmouth, Virginia, he was, by Bishop Granbery, ordained and reappointed to his work in Danville.

He speaks fluently and pleasantly, and in a manner to attract the attention of his audience. He is a hard student, a devoted worker, a consecrated Christian. He has good health, good appetite, good physique, a pleasant but determined face, stands erect at six feet, and uses a good, sharp razor three times a week.

May his work be owned and blessed of God, his life a long and useful one, and at his death may he rejoin her who, in dying, pointed him to the "Lamb of God that taketh away the sins of the world."

This sketch is written by one who has been his friend, guide and counselor for many years.

REV. WILLIAM A. S. CONRAD.

Mr. Conrad is the pastor of West End church, in the city of Petersburg. He is a faithful and earnest man of God, who has honored his brief ministry with fruit. He is modest, quiet and companionable. He will do good.

His birth-place was in the historic town of Harper's Ferry, then a part of Virginia, now included within the territory of West Virginia. On August 29, 1853, he first saw the light. His parents were godly people, and in early life consecrated the boy to his God in holy baptism. As he was able to receive them, the doctrines of the Methodist Church were instilled into his mind, and from his childhood, therefore, he has been familiar with the peculiar tenets of Methodism.

His education was of the best that the times and place could afford, and upon the foundation laid in his childhood he has been adding and building with conscientiousness through the intervening time.

For a number of years prior to his admission into the Conference Mr. Conrad was engaged in the drug business in the city of Richmond. This business he abandoned that he might devote himself to his Master's work in the Conference.

He was converted at a meeting held by Rev. R. N. Sledd, D. D., in Trinity church, in 1868, and at once united with the church. About the year 1880 Mr. Conrad removed his membership to Laurel Street church, where he was elected a steward. At the fourth Quarterly Conference for the year 1882 he was licensed to exhort; in the year following he was licensed to preach. As a local preacher, he rendered faithful service in the city of Richmond, whenever called upon to assist the pastors. He wrought well. His church, recognizing his worth and fidelity, in 1888 recommended him to the Annual Conference as a suitable person to be received on trial in the traveling connection. He was received into the Conference in November, 1888, in the city of Portsmouth. He is now serving his first charge, the second year. His first year in Conference he did well. Souls were converted. The hope is expressed that the first four years of his Conference life might be spent among the people of his first appointment.

REV. RICHARD T. WILSON.

Mr. Wilson came within the chancel of the Church from the law courts. He prospered in his profession. It brought an ample income and augmenting reputation. Under his own roof-tree he lived, surrounded by wife and children, with all reasonable comforts. He could look with certainty to an old age of lessening labors, quiet days and good things stored away in abundance.

In connecting himself with the Conference, he must needs enter upon a new vocation, whose highest prizes to the purse is a mere "support," and graded downward through the pay given negro porters, the stipend shrinks to the necessity of stinting for raiment and rations. Old age must take the dole of charity, slim and scant.

Mr. Wilson must start as a junior, confronted at the threshold by an income inferior to the expenses of his past years. He bankrupts, of his own will, his own wallet. Children cannot know the reasons that check their former habits, and their complaints test the fortitude of faith and high purpose.

There are men in the parsonage who could not gain elsewhere a larger revenue than at the altar. They do not know the pull upon the courage and consecration of men, with aptness for affairs or special skill as experts, who sacrifice shekels of silver in the service of the Lord. There are men, maybe, in their own hired houses, endowed with the genius, tact and energy that command wealth, renown and power. They see their children slighted by play-mates with sneers at patches. The son craves education, but must drudge for dimes. It is

the crucifixion of the soul, yet the man of God never falters. He knows what Egypt can give, for he walks daily between beckoning riches and renown. He chooses rather the march over the desert's sands. The heroic decision of Wilson touches in sympathy the core and quick of such souls. "They have felt the same."

Mr. Wilson was born in Nottoway county, Virginia, October 4, 1847. He was left an orphan at an early age, his father, Charles Wilson, having died when he was four, and his mother, Elizabeth Wilson, when he was seven years of age. He has had fine educational advantages, was trained at the best primary schools, and graduated at the Virginia Military Institute in 1870. Upon the recommendation of the Superintendent of the Institute, he was elected to the chair of Professor of Mathematics in Ewing Seminary, Arkansas, where he begun public life. Having determined to make law his profession, he soon resigned, returned to Virginia, prosecuted his studies, and in 1871 begun the practice of law in Sussex county. The next year he was elected Commonwealth's attorney of the county, and moved at once into a large and lucrative practice, which continued until he connected himself with the Conference at its session in Danville in 1887.

He professed conversion when a boy, but being without parental restraint, wandered away from the path of rectitude. In 1868 he professed conversion while alone in his room at college, and felt that he was called to the ministry. Having projected his plans for the future, and being ambitious of success in his chosen profession, he declined to obey the call, and begun a conflict with his convictions which lasted for nineteen years, until he was driven into the ministry by the conviction, "Woe is me if I preach not the Gospel." He attempted to compromise with his convictions of duty to preach by being active as a layman, and was specially enthusiastic in Sunday-school work, having been a Sabbath-school superintendent for sixteen years and a steward in Market Street church, Petersburg, for nine years. It cost no small struggle to get his consent of mind, with a wife and six children, to exchange the comforts of a pleasant home, where his means enabled him to supply their every want, for the fortunes of an itinerant minister's life.

His first appointment was Wesley Station, Petersburg, where, during his first year, God gave him many seals to his ministry—between eighty-five and ninety professed conversion and sixty-seven united themselves with his church. He is now serving his third year at Wesley, having built a pastor's study during his first year, purchased a parsonage and liquidated the balance of the church debt.

Mr. Wilson has a noble presence. The symmetry of his body would deceive the eye as to his weight—perhaps two hundred pounds. The face suggests resolute benignity. He brings to the pulpit fine attainments, earnestness and practice in addressing assemblies. He can utter with equal sincerity the words of Paul, "Your servant for Jesus' sake."

REV. ARTHUR C. JORDAN.

The page that brings his name to the present readers and bears it to the future eyes holds the record of a man worthy of the company of earnest men in any vocation. Other fields invited him, but duty was the polar star. There was no barrier high enough nor prize of sufficient magnetic power to hinder or to tempt. When he saw, with unfiled vision, the finger of God pointing the path, he put his foot on that road, and has marched, year by year, along its milestones, faithful, steadfast, and with eye unturned to right or left.

The hand of God has been with him in the way. The Spirit witnessed to him. Sinners heard him, and confessed their sins. The wavering caught new courage from his life and acts. Congregations were blessed. The fireside where he tarried became a Bethel. In all the departments of Church work he labored with zeal and with sheaves.

He is symmetrical in stature, pleasing in address, of unusually engaging demeanor, reinforced by a handsome face.

His enlistment dates November, 1880.

REV. McDANIEL RUCKER.

Mr. Rucker enlisted in the itinerant cohort in 1884. Before his public profession of religion he had a persuasion that the ministry was his life-work; yet he could not get his consent for some time to join the sacred band of apostolic evangelists, even after his conversion. He was conscious of a lack of training and equipment. His modesty, withal, held him back from the position of so great a trust. Angels hesitate where fools rush in. He did go forward seven years ago on the line of duty.

He entered our Conference in 1884, serving North Pittsylvania two years; West Goochland, one year; Orange, one term. He is now in his second year on West New Kent.

Mr. Rucker is a robust person, without undue size or roughness of make-up. He has bodily vigor and mental force. There is industry and enterprise. He works to a purpose. His portrait will attest him as not wanting in the elements that bring success. He used notes in preaching when in his younger years, but now "swings loose."

He married Miss Nannie Cabell Smith, of Richmond, in 1885.

REV. ROBERT E. BARRETT.

The early part of his life was spent on the farm, attending the country schools and as clerk in a country store. He was converted at a meeting conducted by Rev. M. B. Barrett, of the Christian Church (O'Kelly Methodists), in August, 1876, and at once connected himself with that denomination, continuing in it nine years.

He was licensed to preach among that people in November, 1880, ordained in 1882, and held appointments in the counties of Southampton, Sussex and Surry until November, 1885, when he was received in full connection into the Virginia Conference of the Methodist Episcopal Church, South.

At that Conference he was appointed to South Dorchester Circuit, Maryland, where he served one year. At the Conference of 1886 he was sent to the Caroline Circuit, where he has labored until the present, and is now closing up his fourth year with that people.

He has black hair, large brown eyes, small dark mustache. He is five feet ten and a half inches high, and weighs one hundred and forty pounds.

He was happily married to Miss E. E. Burruss, of Richmond city, on August 8, 1889.

Mr. Barrett is a native of Southampton county, Virginia; born April 12, 1858. His parents, John B. and Lucy G. Barrett, were consistent members of the Church.

Mr. Barrett has experience in his work; is a Methodist by choice, after a service in another denomination, and his vigilance, energy and loyalty will redound to his credit and the good of the Church.

REV. BASCOMB DEY.

Mr. Dey comes into the ranks, following the footsteps of a father in the sacred calling—the Rev. J. B. Dey. He is of the juniors, and bids fair to share in the victories the young men are winning and give token of winning in the future.

The boys in the Conferences of our day are furnished with a better start in mental athletics and the tools of their holy business than erstwhile. Mr. Dey had the use of Randolph-Macon. He redeemed the time, growing in erudition.

He has wrought well, and with augmenting wisdom and aptness, year by year, in the service of the Church. He joined the Conference in 1885.

He is of medium stature, well-marked features, and uses the razor all over his face. His sincerity, diligence, guarded walk and devotion to high aims bring friends, and in the Church is a strong influence for good.

REV. WILLIAM R. PROCTOR.

Mr. Proctor is the son of Rev. Jacob H. Proctor, a well-known and honored member of the Virginia Conference. On his mother's side, his descent is also from a preacher. His maternal grandfather was Russell B. Foster, for some years a Methodist itinerant.

On September 9, 1867, William was born. The greater part of his life has been spent at the farm in Dinwiddie county. As a boy, he was of a religious cast of mind, correct in deportment, truthful and affectionate, responsive to the godly teaching of his parents and remarkably considerate of the rights of others—a boy to be depended on and trusted.

In 1882 he was converted and joined the Church, under the ministry of Rev. W. W. Lear. Of his call to the ministry he says:

“Soon after entering my eighteenth year (1885), I sensibly felt that God was calling me to the work of the ministry. But I hesitated to make it known even to my parents. I tried to drive away the conviction that it was my duty to preach. I had chosen a different walk in life, and wished to follow that. Besides, I wanted to be sure.” He doubtless tried to persuade himself that he was mistaken; but he honestly laid the whole matter before God and “wrestled with Him in prayer,” with the determination to follow the guidance of divine Providence. “I became satisfied,” he says, “that it was my duty to preach, and began to feel happy at being counted fit for the Master's service.”

In 1887 he was licensed to exhort; that fall attended Randolph-Macon College, continuing two sessions; in 1888, licensed as local preacher; in 1889, admitted to Conference and sent to Matoaca.

He is of decided promise. His pulpit work, even now, is of no mean order. His earnest zeal and fervid piety have already been productive of fruit, while his modest demeanor, coupled with a childlike simplicity of spirit, is winning for him a host of friends.

REV. RICHARD H. BENNETT, A. M.

Mr. Bennett is a son of our lamented Dr. W. W. Bennett, late President of Randolph-Macon College. He was born at Blacks and Whites (now Blackstone), Nottoway county, Virginia, March 12, 1866. In 1875, when only nine years old, he was received into the old Sidney church (now Park Place), in Richmond, while Rev. George H. Ray was its pastor. In 1878 he entered Randolph-Macon College as a student, graduating from that institution with the degree of Master of Arts in 1885. As a student, he took high rank at college, and won the mathematical prize, which is given on a competitive examination. In 1885-'86 he

taught, as Assistant Professor in the schools of Mathematics, French and English, at Randolph-Macon. At the same time he pursued the study of Theology and Hebrew, as post-graduate courses.

Upon leaving college, Mr. Bennett felt drawn toward the ministry, and in 1887 was licensed to exhort by Rev. James O. Moss, Presiding Elder of the Charlottesville District. For a time he was prevented by financial pressure from entering the itinerancy, and during that interval he taught school at Trevilian's, Virginia, and at Spring City, Tennessee. The call to the ministry, which at first was not wholly satisfactory to his mind, becoming more imperative, he yielded to it, and was licensed to preach, by the Quarterly Conference of Louisa Circuit, March 23, 1889, and, on a recommendation from the Quarterly Conference of Trinity Station, Richmond, he entered the Virginia Conference on trial at its session in Broad Street church the following November. He was assigned to Washington Street Station, Richmond—a new church, just erected, in the western part of the city. Here he is now doing efficient service for Christ.

Mr. Bennett is just six feet high, with a well-proportioned physical frame. His complexion is dark, his features regular and pleasing. In manner, he is modest and unobtrusive in the social circle. In the pulpit, he delivers his message with earnestness, and his sermons are clear, pointed and spiritual. He is popular with his parishioners. His mental endowments are of a very high order, and solid rather than superficial and showy. He depends for success on no mere tricks of rhetoric or elocution. He is a student. There are comparatively few young men in the Conference who give promise of as much usefulness to the Church. May the mantle of the ascended father fall upon the son.

REV. E. VIRGIL CARSON.

Brother Carson is a college-bred man, having spent five years at Emory and Henry, graduating with honors. He, like many men who have come to good estate and estimate in public life, was born on a farm, lived on a farm, converted among farmers in a country meeting-house. It is a propitious beginning—a good omen.

Appomattox is his native county. He was converted at thirteen and entered on the Church register. The call to preach came with conversion.

He has been diligent to prepare himself for the ministry. He used vacations for the furtherance of the Gospel. The preachers he associated with recognized the true spirit of a Christian and the consecration of an itinerant. He is serving Chatham Circuit, and in favor with the people.



You are in charge
Wm. G. S. Conrad



Yours faithfully
E. V. Carson



Yours truly
Cortis Hardy



Sincerely Yours
L. Ross James



Yours Very Truly
James H. Moore



Very truly
John L. Brown



Yours truly
Ralph S. Clarke



William W. Goodrich



Yours truly
Leroy J. Phelps



Yours truly
James H. Pike



Yours sincerely
A. H. Bennett



Yours in Christ
A. H. Bennett



Yours in Christ
W. J. Goodrich



Yours faithfully
W. S. Wood



Yours very truly
J. R. Porter

REV. E. STERLING GUNN.

Mr. Gunn was born in Yanceyville, North Carolina, April 4, 1866. His father was a physician—a man of great decision of character and ever a staunch friend of the true and the right. His mother, who survives his father, was and is more and more rich in the Christian sympathies and graces, which adorn her life. Having grown up under the truest and best Christian nurture, Mr. Gunn assumed the formal vows of Church-membership in 1874.

At the early age of eighteen he graduated from Trinity College, North Carolina, with the degree of Ph. B. At once he began to cast about for his life-work. Hesitant at first to fall into line with God's plans, his life, for some time, was marked by restlessness and frequent changes of business until, in the autumn of 1886, he became fixed in his conviction that he was called of God to preach "Christ, and Him crucified." A kind Providence shaped all his secular affairs in such way as to further his exclusive devotion to this holy calling.

At the solicitation of friends, he went to Drew Theological Seminary, Madison, New Jersey, in January, 1887; but, being a true son of the South in his social tastes and habits, he did not find the life at Drew congenial, so, in March, 1887, he entered the Biblical Department of Vanderbilt University. Here he remained until January, 1889.

His stay at the Vanderbilt was especially marked by deep yearnings after the highest Christian life and the most constant and conscious presence of the Holy Spirit. On December 17, 1888, during the holy evening hours, while praying and meditating over I. Corinthians, xiii., he received an overpowering baptism of love. Thenceforth his Christly walk, his delight in secret devotion, his ardent study of God's Word, have witnessed that he lives, day by day, in the upper and purer air of divine love.

In January, 1889, he was called from Vanderbilt University to the bedside of his sick mother. Her failing health and advancing age forbade his return. In November, 1889, he was admitted on trial into the Virginia Conference and assigned to East Halifax. His fervent spirit of prayer and his implicit faith fit him for great usefulness in the Master's work.

REV. JAMES H. PIKE.

He hails from the hills of Patrick, and is a tall, robust, powerful son of the crags and torrents of picturesque Virginia. He was born December 3, 1858, and at sixteen became a son of God and aligned himself with the Methodists. He is debtor to godly parents—Joseph and Sallie Pike—for shaping his life and character. Their pious conduct and counsels won him to the ways of God.

He began to exercise his gifts for religious inculcations as a local preacher, and was licensed in 1887. He spoke to his own people of Patrick the words of life, acting as assistant, in the year of 1889, to Rev. D. J. Traynham, on Patrick Mission. The Conference enrolled him in November, 1889, and put Coalfield Mission under his charge.

Brother Pike will develop year by year. There is good soil. Time will bring stalwart growths. He has common sense, religion and a craving for learning. He has the physical basis for success.

REV. RANDOLPH T. CLARKE.

He is the son of William N. and Rosa A. Clarke; was born in Nottoway county, Virginia, September 15, 1859. His father, of industrious habits, was, in *ante bellum* days, a fine type of the successful and prosperous farmer. The war, however, left him, like a vast majority of the most substantial men of the South, stripped of almost everything except his landed estate, and, being well advanced in years, with a large family, mostly of young children, on his hands, he never fully recovered from the wreck of his fortunes; and, therefore, young Clarke had scant early educational advantages. During his early youth he assisted his father on the farm, gaining such elements of an education as the very inefficient public schools offered. He sought the assistance of a neighboring farmer, who, with his wife, instructed their young friend at night in the usual branches of an English education, he insisting on compensating them therefor by such service as he could render on the farm during the day.

At fourteen he was converted under the ministry of the late Rev. J. W. Blincoe, and became a Methodist. He served as secretary of the Sunday-school, and soon heard distinctly the call of Heaven to preach, but plead lack of education, yielding to God at last.

From Richmond, where he was then employed, he went to Randolph-Macon in the autumn of 1884, doing as well as he could with his inferior preparation. When his funds gave out he went to work in Maryland, and then came back to the College in 1888, remaining till the spring of 1889, leaving then to see his father.

He was licensed in 1887, joined the Conference in 1889, and was assigned to North Pittsylvania.

The story of the struggle for an education, and then for preparation for service in the pulpit, has not been told in its full details; but enough is put on the page to assure the reader that Randolph Thornton Clarke is worthy to keep company with men who count it their chief joy and highest conscience "to testify the Gospel of the grace of God."

REV. LEROY J. PHAUP.

The parents of Mr. Phaup were John J. and Ann Eliza Phaup; his birth-place, Buckingham county, Virginia; date, February 6, 1864.

At the age of eighteen he made profession of religion, under the ministry of Rev. J. T. Taylor, on Prospect Circuit, by whom he was baptized and received into Smyrna church; was licensed to preach on Augusta Circuit, Baltimore Conference, by Rev. J. C. Dice, April 19, 1884.

Leaving Randolph-Macon College in 1888, he was appointed junior preacher to Rev. J. E. DeShazo, on Nottoway Circuit, and served acceptably during the summer of that year. He received deacon's orders at the Conference in Portsmouth, session of 1888, and supplied Henrico Circuit for six months of 1889 with entire acceptability.

He was received on trial into the Virginia Conference at Richmond in November, 1889, and assigned to Howard Grove Mission, Richmond, Virginia, where he is now doing faithful and efficient work.

His labors have been characterized by great zeal, earnestness and fidelity, and he is one of the rising young men of the Conference.

He is tall, handsome and neat. His future is assured. He has the factors that force success.

REV. MOMFORD SIMEON ELLIOTT.

The blood of the Caledonia and the Emerald Isle flow in his veins. Virginia is his native land. Halifax saw him in his cradle April 16, 1862.

He was converted in 1878, and united with God's people. His heart was moved towards the ministry at the time of the renewal of his soul. He did not have the means for a college training. He won the means by work, and was educated at an academy in his native county. In 1884 he went to the Bingham's School. He says: "My faith was greatly strengthened by the instruction of Mrs. Robert Bingham, a most godly Presbyterian lady."

He was licensed to preach on Middle Bedford Circuit in November, 1889, and registered on the roll of the Virginia Conference in the same year and month. His first charge is West Goochland Mission.

Mr. Elliott commends himself by industry, consecration and aptness for the Lord's work. Such men rise by steady but sure ascent to wider usefulness year by year.

REV. ARTHUR R. GOODCHILD.

He was born, October 15, 1855, in London, England, of Methodist parentage; educated at a private boarding school at Westminster, London; converted in March, 1873, mainly through the influence of a godly mother; joined the Wesleyan Methodist Connection at City Road Chapel, London; received license to preach in 1879.

He came to America in 1882, to relatives in Ottawa, Canada; moved to Watertown, New York, in 1883, where he met and married Miss Millie F. Eves.

Of a child instructed in the Scriptures, he had for many years a strong impression to leave business and engage in Christian work, with the result that in 1886 he received a call to take charge of the Young Men's Christian Association of Petersburg, Virginia—which he resigned in November, 1889, to enter on trial the Virginia Conference, and was assigned by Bishop Wilson to Spottsylvania Circuit.

Height, five feet four and a half inches; light hair and complexion.

He is a person of engaging presence, good address, easy manners, thorough convictions.

REV. JOHN L. BRAY.

He is a convert under the ministry of Rev. James C. Martin. It was at Bethlehem, Gloucester—age, sixteen—and in his native county. Young Bray was born January 1, 1870. His parents were J. R. and S. G. Bray.

The youth heard a call to the holy office of the ministry. God opened his way through difficulties. He was licensed to preach in 1887. He studied at Randolph-Macon. He came into the Conference in November, 1889, and received his first appointment—West Buckingham.

He has a sound mind in a sound body. He is a trifle over medium height and weight; has a manly, intellectual appearance; florid complexion; good voice, delivery and manner in the pulpit. A man of promise and outcome.

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